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THE

MAITRI *alias* MAITRÂYANI UPANISAT.

PRAPÂTHAKA I.

ब्रह्मयज्ञो वा एष यत्पूर्वेषां चयनं तस्माद्यजमानश्चित्वै तानग्नीनात्मानमभिध्यायेत स पूर्णः खलु वा अद्धाऽविकलः संपद्यते यज्ञः कः सोऽभिध्येयोऽयं यः प्राणाख्यः । तस्योपाख्यानम् ॥ १ ॥

ब्रह्मयज्ञः brahmayajñaḥ, the sacrifice of brahman ; वा vá, indeed ; एषः eṣaḥ, this ; यत yat, that ; पूर्वेषां pûrveṣám, of the formerly-described ; चयनं chayanam, laying ; तस्मात tasmát, therefore ; यजमानः yajamânaḥ, the sacrificer ; चित्वा chitvá, having laid ; एतान् etán, those ; अग्नीन् agnín, fires ; आत्मानम् átmánam, the self; अभिध्यायेत abhidhyáyet, meditate; सः saḥ, that ; पूर्णः pûrṇaḥ, faultless ; खलु khalu, only ; वा vá, thus ; अद्धा addhá, certainly अविकलः avikalaḥ, complete: संपद्यते sampadyate, becomes ; यज्ञः yajñaḥ, sacrifice; कः kaḥ, who.; सः saḥ, he; अभिध्येयः abhidhyeyaḥ, is to be meditated; अयं ayaṁ, who; यः yaḥ, he; प्राणाख्यः práṇâkhyaḥ, called práṇa (breath) ; तस्य tasya, of him ; उपाख्यानम् upâkhyánam, story.

TRANSLATION I.

It is verily the Brahma sacrifice which is the establishment of the foregoing ceremonies ; let a sacrificer, therefore, having established these fires meditate upon the 'self'. The sacrifice then certainly becomes full and complete. What is to be meditated upon ? It is called vital air ; its description.

Commentary.

The present Upaniṣat called Maitryupaniṣat forms a part of the Maitrâyaṇi branch of the Black Yajurveda. The first four Kâṇḍas deal with the ceremonial portion which has been rightly omitted. The present Upaniṣat which contains seven prapâṭhakas is a continuation of these Káṇḍas and contains what is called knowledge portion (Jñána Kâṇḍa). The verse, therefore, commences by stating in the express language that the ceremonial portion hitherto described leads to spiritual knowledge called Brahma yajña ; the establishment of fire leads to the Brahma yajña ; let one, therefore, meditate upon Brahma. It is the complete accomplishment of the yajña. The verse then describes that it consists of the meditation of the vital air which is then described in details in the following pages.

PRAPÂTHAKA II.

वृहद्रथो वै नाम राजा विराज्ये पुत्रं निधापयित्वा । इदमशाश्वतं मन्यमानः शरीरं वैराग्यमुपेतोऽरण्यं निर्जगाम स तत्र परमं तप आस्थायाऽऽदित्यमुदीक्षमाण ऊर्ध्वबाहुस्तिष्ठति । अन्ते सहस्रस्य मुनेरन्तिकमाजगामाग्निरिवाधूमकस्तेजसा निर्दहन्निवाऽऽत्मविद्भगवांशाकायन्यः । उत्तिष्ठोत्तिष्ठ वरं वृणीष्वेति राजानमब्रवीत् स तस्मै नमः कृत्वोवाच । भगवन्नाहमात्मवित्त्वं तत्त्वविच्छुश्रुमो वयं स त्वं नो ब्रूहीति । एतद्वृत्तं पुरस्ताद्दुःशक्यमेतत्प्रश्नमैक्ष्वाकान्यान्कामान्वृणीष्वेति शाकायन्यः शिरसाऽस्य चरणावभिमृशमानो राजेमां गाथां जगाद ॥ २ ॥

वृहद्रथः brihadrathaḥ ; वै vai, certainly ; नाम náma, named ; राजा râjá, king ; विराज्ये virájye, in sovereingnty ; पुत्रं putram, the son ; निधापयित्वा nidhápayitvá, having established ; इदम् idam, this ; अशाश्वतं aśâśvatam, transient ; मन्यमानः manymânaḥ, considered ; शरीरं śariram, body ; वैराग्यम् vairágyam. freedom from desires ; उपेतम् upetam, had obtained ; अरण्यं araṇyam, forest ; निर्जगाम nirjagáma, went ; सः saḥ. he ; तत्र tatra, there ; परमं paramaṃ, the highest ; तपः tapaḥ, penance ; आस्थाय

ásthâya, having performed ; आदित्यम् âdityam, the sun ; उदीक्षमाणः udîkṣamáṇaḥ, looking up ; ऊर्ध्वबाहुः urdhvahus, with uplifted arms ; तिष्ठति tiṣṭhati, stands ; अन्ते ante, at the end ; सहस्रस्य sahasrasya, of a thousand (days) ; मुने muneḥ, of the saint ; अन्तिकं antikam, near ; आजगाम ájagâma, came ; अग्निः agniḥ, fire ; इव iva, like ; अधूमकः adhúmakaḥ, without smoke ; तेजसा tejasâ, with splendour ; निर्दहन् nirdahan, burning ; इव iva, like ; आत्मवित् âtmavit, who knew the self ; भगवान् bhagavân, the saint ; शाकायन्यः śákáyanyaḥ; उत्तिष्ठ uttiṣṭha, rise ; उत्तिष्ठ uttiṣṭha, rise ; वरं varaṃ, boon ; वृणीष्व vraṇíṣva, choose; राजानम् Rájánam, king; अब्रवीत् abravît, said; सः saḥ, he ; तस्मै tasmai, before him ; नमः namaḥ, salutation ; कृत्वा kṛitvâ, paying ; उवाच uvácha, said ; भगवन् bhagavan, O ! saint ; अहम् aham, I ; आत्मवित्त्वं átmavittvam, know not the self ; त्वं tvaṁ, thou ; तत्त्ववित् tattvavit, knowest the essence (of the self) ; शुश्रुमः śuśrumaḥ, have heard ; वयं vayaṃ, we ; सः saḥ, he ; त्वं tvaṃ, you ; नः naḥ, us ; ब्रूहि brúhî, teach ; इति iti, it ; एतत् etat, this ; वृत्तं vrittaṁ, was achieved ; पुरस्तात् purastât, of yore ; दुःशक्यम् duḥśakyam, is difficult to obtain ; एतत् etat, this ; प्रश्नम् praśnam, the question; ऐक्ष्वाक aikṣvâka, O! Aikṣvâka; अन्यान् anyán, other ; कामान् kâmán, pleasures ; वृणीष्व vriṇîṣva, choose ; इति iti, this (was replied) शाकायन्यः śakayanyaḥ, (by) Śâkâyanyaḥ ; शिरसा śirasâ, with the head ; अस्य asya, his ; चरणौ charaṇau, two feet ; अभिमृशमानः abhimriśamânaḥ, touching ; राजा Râjá, the king ; इमाम् imám, this ; गाथां gáthâṁ, verse ; जगाद jagâda, recited.

TRANSLATION II.

Verily there was a king by name Brihadratha ; having established his son in the kingdom, considering this body to be impermanent and being disaffected, he went to the forest. He having undertaken a great penance and staring at the sun, remained there with uplifted arms. At the end of one thousand years, there came to the ascetic, the lord Sâkâyanya expert in the knowledge of self and burning as it were with splendour like the smokeless fire "R se, r se, ask a boon" said he to the king. He sa d after salu ing him, "S re, I do not know self ; we hear that thou knowest the truth : so dost thou tell us" "It was established formerly" said Śâkáyanya "that the question is very difficult ; O ! descendant of Ikṣâku, ask another boon". The king touching his feet with his head told this story.

Commentary.

In order to explain the mystery of the Brahmavidyâ, a story is narra-

ted. There was, in the days of yore, a king named Brihadratha ; when he was dissatisfied with the world and having sufficient experience of the transient nature of the worldly pleasures and of his body, he went to the jungle after handing over the reins of the government to his son in order to perform a penance. After the expiry of one thousand days in the performance of a severe penance, there appeared Śâkâyanya a great expert in Brahma Vidyá and addressed him to arise and accept a boon from him. The king said in reply that as he was pleased with him, it was for him to initiate him into the mystery of the Brahma Vidyâ. Sákáyanya told him that it was a difficult problem and the Brahma-Vidyá could not be easily learnt. He, therefore, advised him to ask for some worldly gain. Upon this the king prostrated before Sâkâyanya and narrated what is mentioned in the following verses.

PRAPÂTHAKA III.

भगवन्नस्थिचर्मस्नायुमज्जमांसशुक्रशोणितश्लेष्माश्रुदूषिकाविण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारेऽस्मिंशरीरे किं कामोपभोगैः कामक्रोधलोभमोहभयविषादेर्ष्येष्टवियोगानिष्ट-संप्रयोगक्षुत्पिपासाजरामृत्युरोगशोकाद्यैरभिहतेऽस्मिञ्शरीरे-किं कामोपभोगैः ॥ ३ ॥

भगवन् bhagavan, O ! saint ; अस्थि asthi, bone ; चर्म charma, skin ; स्नायु snâyu, sinews ; मज्जा majja, marrow ; मांस mánsa, flesh ; शुक्र śukra, seed ; शोणित śonita, blood ; श्लेष्म ślesma, mucus ; अश्रु aśru, tears ; दूषिक dúṣika, phlegm ; विट् vit, ordure ; मूत्र mûtra, urine ; vâta, wind, nerves ; पित्त pitta, bile ; कफ kapha, phlegm ; संघाते sanghâte, mass ; दुर्गन्धे durgandhe, stinking ; निःसारे nisâre, unsubstantial ; अस्मिन् asmin, this ; शरीरे śarîre, body ; किम् kim, what ; कामोपभोगैः kâmopabhogaiḥ, enjoyment of pleasures ; काम káma, lust : क्रोध krodha. wrath : लोभ lobha. greed ; मोह moha, delusion ; भय bhaya, fear ; विषाद viṣáda, sorrow ; ईर्ष्या îrṣyâ, jealousy ; इष्टवियोग iṣṭaviyoga, separation from what is loved ; अनिष्ट aniṣṭa, unloved, undesirable ; सम्प्रयोग samprayoga, union ; क्षुत् kṣut, hunger ; पिपासा pipáśá, thirst ; जरा jarâ, old age ; मृत्यु mrityu, death ; रोग roga, disease ; शोक śoka, grief, emaciation ; आद्यैः âdyaih, with the rest ; अभिहते abhihate, assailed.

TRANSLATION III.

Sire, what is the use of the worldly enjoyment in this bad

smelling and worthless body, a collection of bones, skin, nerves, marrow, muscles, semen, blood, mucus, tears, rheum, feces, urine, air, bile, phlegm ? What is the use of the worldly enjoyment in this body which is attacked by cupidity, anger, greed, delusion, fear, sorrow, envy, separation of the loved, union with the hated, hunger, thirst, old age, death, disease, grief &c.

Commentary.

The king said to Sákâyanya that the enjoyment of the worldly objects with a body which is filthy and transient as far as the external side is concerned and an easy prey of different passions as far as the internal side is concerned, was according to him useless.

PRAPÂTHAKA IV.

सर्वं चेदं क्षयिष्णु पश्यामो यथेमे दंशमशकादयस्तृण वनस्पतयोद्भूतप्रध्वंसिनः । अथ किमेतैर्वा परेऽन्ये महाधनुर्धराश्चक्रवर्तिनः केचित सुद्युम्नभूरिद्युम्नेन्द्रद्युम्नकुवलयाश्व यौवनाश्ववध्य्रश्वाश्वपतिशशबिन्दुहरिश्चन्द्राम्बरीषननक्तुसर्यातिययात्यनरण्यक्षसेनादयः । अथ मरुत्तभरतप्रभृतयो राजानो मिषतो बन्धुवर्गस्य महतीं श्रियं त्यक्त्वाऽस्माल्लोकादमुं लोकंप्रयाता इति । अथ किमेतैर्वा परेऽन्ये गन्धर्वासुरयक्ष राक्षसभूतगणपिशाचोरगग्रहादीनां निरोधं पश्यामः । अथ किमेतैर्वाऽन्यानां शोषणं महार्णवानां शिखरिणां प्रपतनं ध्रुव स्यप्रचलनं व्रश्चनं वातरज्जूनां निमज्जनं पृथिव्याः स्थानादपसरणं सुराणामित्येतद्विधेऽस्मिन्संसारे किं कामोपभोगैः । यैरेवाशितस्यासकृदिहाऽऽवर्तनं दृश्यते । इत्युद्धर्तुमर्हसि । अन्धोदपानस्थो भेक इवाहमस्मिन्संसारे भगवंस्त्वं नो गति स्त्वं नोगतिः ॥ ४ ॥

इति मैत्र्युपनिषदि प्रथमः प्रपाठकः ॥ १ ॥

सर्व sarvam, all ; च cha, and ; इदम् idam, this ; क्षयिष्णु kṣayiṣṇu, to be perishing . पश्यामः paśyâmah, see ; यथा yathá, just as ; इमे ime, these ; दंशमशकादयः daṃśamaśakâdayaḥ, gad-flies, gnats ; तृणवनस्पतयः triṇavanaspatayaḥ, grass and trees ; उद्भूताः udbhûtáḥ, produced ; प्रध्वंसिनः pradhvaṃsinaḥ, destroyed ; अथ atha, now ; किं kiṃ, why ; एतैः etaiḥ, these ; वा vá or, परे pare, higher ; अन्ये anye, others ; महाधनुर्धराः mahâdhanurdhrâḥ, mighty archers ; चक्रवर्तिनः chakravartinaḥ, emperors ; केचित् kechit, others ; सुद्युम्न Sudyumna, भूरिद्युम्न Bhûridyumna, इन्द्रद्युम्न Indradyumna, कुवलयाश्व Kuvalayáśva, यौवनाश्व Yauvanáśva, वध्र्यश्व Vadhyraśwa, अश्वपतिः Aśvapatiḥ, शशविन्दुः Śaśavinduḥ, हरिश्चन्द्रः Hariśchandraḥ, अम्बरीष Ambarîṣa, ननक्तु Nanaktu, सर्यातिः Saryátiḥ, ययाति Yayáti, अनरण्य Anaraṇya, अक्षसेन Akṣasena, आद्यः ádyaḥ, the rest ; अथ atha, or again ; मरुत्त Marutta, भरत Bharata, प्रभृतयः prabhritayaḥ, others ; राजानः râjánaḥ. kings ; मिषतः miṣataḥ, looking on ; बन्धुवर्गस्य bandhuvargasya, kinsmen and friends ; महतीं mahatim, mighty ; श्रियं śriyam, glory ; त्यक्त्वा tyaktvâ, leaving ; अस्मात् asmát, from this ; लोकात् lokât, world ; अमुं amuṃ, the next ; लोकं lokaṃ, world; प्रयाताः prayâtâḥ, passed; इति iti, a particle; अथ atha, now; किम् kim, why ; एतैः etaiḥ, talk of these ; वा vâ, and ; परे pare, higher still ; अन्ये anye, others, गन्धर्व gandharva, असुर asura, demons; यक्ष yakśa, राक्षस rákṣasa, devil ; भूत bhúta, ghost, गण gaṇa, assembly ; पिशाच piśácha ; उरग uraga, snakes ; ग्रह graha, vampires ; आदीनां âdînáṃ, of the rest ; निरोधं nirodhaṃ, destruction ; पश्यामः pasyamaḥ, see ; अथ atha, now ; किम् kim, why ; एतैः etaiḥ, of these ; वा vâ, and ; अन्यानां anyánáṃ, शोषणं śoṣaṇaṃ, drying up ; महार्णवानां mahârṇavâṇám, the great oceans ; शिखरिणां śikhariṇám, of the mountains : प्रपतनं prapatanam, fall ; ध्रुवस्य dhruvasya, of the pole-star ; प्रचलनम् prachalanam, movement ; व्रश्चनम् vraśchanam, cutting ; वातरज्जूनां vâtarajjûnâm, wind cords ; निमज्जनं nimajjanam, submergence ; स्थानात् sthânât, from the place ; अपसरणम् apasaraṇam, departure ; सुराणाम् surâṇám, of the heavenly beings ; इति iti, particle; एतद्विधे evadvidhe, as this; अस्मिन् asmin, such; संसारे sansâre, world; किम् kim. what is the use of ; कामोपभोगैः kâmopabhogaih, with the enjoyment of desires ; यैः yaiḥ, by whom, एव eva, certainly; अशितस्य áśitasya, fed to the full, असकृत asakrit, again and again ; इह iha, in this world ; आवर्तनं âvartanaṃ, return; दृश्यते driśyate, is seen, इति iti, a particle, उद्धर्तुम् udhartum, to save; अर्हसि arhasi, art able, अन्धोदपानस्थः andhodapan asthaḥ, living in a well without water ; भेकः bhekaḥ, a frog ; इव iva, like; अहम् aham, I ; अस्मिन् asmin, this ; संसारे sansáre, world ; भगवन् bhagavan, an adorable one; त्वम् tvam, thou ; नः naḥ, our ; गतिः gatiḥ, refuge ; त्वम् tvam, thou ; नः naḥ, our ; गतिः gatiḥ, refuge.

TRANSLATION IV.

We see all this perishable such as gnats, mosquitoes &c, and grass and herbs that grow and decay. What of these? there were many heroes and rulers of the world such as Sudyumna, Bhúridyumna, Indradyumna, Kuvalayáśwa, Yauvanáśwa, Vadhryaśwa, Aśwapati, Śaśavindu, Har śchandra, Ambarṣa, Nanaktu, Saryáti, Yayáti, Anaraṇ', Akṣasena. &c. And Marut, Bharata and other kings with the relatives looking on, having left a great wealth and leaving this world went to the other world. What of these? There are many other superior beings such as Gandharvas, Titans, Yakṣas, d mons, an assembly of ghosts, Piśâcha, serpents and vampires whose destruction we see. What of these? There is drying up of the ocean, falling down of the mountains (landslips) the digression of the polar star, cutting of the milky way, the submergence of the earth, departure of the gods from their places. What is the use of the worldly pleasure in such a world as this? It is seen that those who enjoyed it come back again and again here. Save me I am in this world like a frog in a blind well; thou art O! Sire my saviour, my saviour.

Commentary.

Brihadratha mentioned the names of the great kings, the higher beings and the great worlds perishing and came to the conclusion that there was no use in the sensual pleasure in this transient world. He further added that even the righteous souls that enjoyed the heavenly pleasure were born again and again. In such a state of the worldly pleasures he wished to be saved and Sâkâyanya was the fit person to save him from the worldly bondage. He was like a helpless frog in a blind well. In the text there is the word 'vátarajju' which literally means "the rope of the air", but Rámatírtha the scholiast thinks it to mean 'siśumára chakra' which is milky way or meteor. The repetition of the words at the end of the chapter indicates its completion.

END OF PRAPÂTHAKA I.

PRAPÂTHAKA II.

अथ भगवांशाकायन्यः सुप्रीतस्त्वब्रवीद्राजानं महाराज

बृहद्रथेक्ष्वाकुवंशध्वज शीघ्रमात्मज्ञः कृतकृत्यस्त्वं मरुन्नाम्ने ति विश्रुतोऽसीति। अयं वाव खल्वात्मा ते यः कतमो भग वा इति तं होवाचेति ॥ १ ॥

अथ atha, then ; भगवान् bhagaván, adorable ; शाकायन्यः śâkâyanyaḥ, सुप्रीतः supritaḥ, well pleased ; तु tu, but ; अब्रवीत् abravît, said ; राजानम् râjânaṁ, to the king ; महाराज mahá ája, O ! king ; बृहद्रथ Brihadratha; ईश्वाकुवंशध्वज îksvákuvansadhvaja, the banner of the race of Ikṣavâku ; शीघ्रम् śîghram, speedily ; आत्मज्ञः átmajñaḥ, knower of soul or self ; कृतकृत्यः kritakrityaḥ, who has attained his desires ; त्वम् tvam, thou ; मरुत marut, wind ; नाम्ना nâmná, by the name of ; इति iti, thus ; विश्रुतः viśrutaḥ, renowned far and wide ; असि asi, art ; इति iti, thus ; अयम् ayam, this ; वाव vâva, verily ; खलु khalu, certainly ; आत्मा átmá, soul ; ते te, thine own ; यः yaḥ, which ; कतमः katamaḥ, what ; भगवा bhagavá, O! adorable one ; इति iti, so ; तं taṁ, him; ह ha, verily ; उवाच uvâcha, addressed ; इति iti, thus.

TRANSLATION I.

The sage Śâkáyanya being pleased said to the king, "O ! king Brihadratha, the flag of the Ikṣáku race, thou shalt obtain the knowledge of self soon, shalt obtain thy object and shalt be known by the name of Marut. This certainly is thy "self." "Which is, sire ?", Then he said thus.

Commentary.

Śákáyanya was very much pleased with the propriety of the wish of Brihadratha and congratulated and blessed him for expressing such a good and worthy desire ; He said 'Here is the 'self" ? The king not understanding him asked him 'which'? Upon this, the saint describes it as given in the following verse.

PRAPÂTHAKA II.

अथ य एष उच्छ्वासाविष्टम्भनेनोर्ध्वमुत्क्रान्तो व्ययमानोऽव्ययमानस्तमः प्रणुदत्येष आत्मा। इत्याह भगवान्मैत्रिः। इत्येवं ह्याह। अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत इत्येष आत्मेति होव।चैतदमृतमभयमेतद्ब्रह्मेति ॥ २ ॥

अथ athá, then ; यः yaḥ, that ; एषः eṣaḥ, which ; उच्छ्वास uchchhvâsa, breathing ; अविष्टम्भनेन âviṣṭambhanena, without ceasing ; ऊर्द्ध्वम् ûrdham, up ; उत्क्रान्तः utkrántaḥ, mounts up ; व्ययमानः vyayamánaḥ, wandering in various directions ; अव्ययमानः avyayamânaḥ, not wandering ; तमः tamaḥ, darkness ; प्रणुदति praṇudati, dispels ; एषः eṣaḥ, that ; आत्मा âtmá, soul ; इति iti, thus ; आह âha, said ; भगवान् bhagavân, adorable ; मैत्रिः Maitriḥ, इति iti, thus; एवम् evam, thus; हि hi, because, आह âha, said; अथ atha, and ; यः yaḥ, that ; एषः eṣaḥ, which ; सम्प्रसादः samprasádaḥ, what is perfectly calm (in sound sleep) ; अस्मात् asmát, from this ; शरीरात् śaírât, body ; समुत्थाय samutthâya, having risen above ; परं param, supreme ; ज्योतिः jyotiḥ, light ; उपसम्पद्य upasampadya, reaching ; स्वेन svena, own ; रूपेण rûpeṇa, with form ; अभिनिष्पद्यते abhiniṣpadyte, comes forth ; इति iti, thus ; एषः eṣaḥ, that ; आत्मा átmá, soul ; इति iti, thus ; ह ha, verily ; उवाच uvâcha, said ; एतत् etat, this ; अमृतम् amritam, immortal ; अभयम् abhayam, nnfearing ; एतत् etat, this ; ब्रह्म brahma, इति iti, thus.

TRANSLATION II.

Now he who without the stoppage of up-breathing goes up, moves though immovable and removes darkness, is the self. So said the sage Maitri. He said thus "Now he who is happiness, rising from this body, having become the great light and assuming his own form, is the self" He said "he is verily immortal, fearless and he is Brahma."

Commentary.

Having described the self in a general language in the preceding verse, Śákâyanya, now proceeds to explain it specifically. When one goes to sleep, the respiratory organs perform their function ; the soul which actuates them is the self according to Maitri. This portion is liable to another interpretation ; when one is about to die and breathes rapidly, the soul which is pervading the whole body inside is the 'Self'. Śâkayanya then proceeds to give his own view and says that the one after sound sleep rises up, comes into the light of knowledge and assumes his real form is the Self. It is immortal, has no fear and is Brahma.

III.

अथ खल्वियं ब्रह्मविद्या सर्वोपनिषद्विद्या वा राजन्-

स्माकं भगवता मैत्रिणाऽऽख्याताऽहं ते कथयिष्यामीति।
अथापहतपाप्मानस्तिग्मतेजसा ऊर्ध्वरेतसो बालखिल्या
इति श्रूयन्ते। अथक्रतुंप्रजापतिमब्रुवन् भगवंशकटमिवाचेतन
मिदं शरीरं कस्यैष खल्वीदृशो महिमाऽतीन्द्रियभूतस्य येनै
तद्विधमेतच्चेतनवत्प्रतिष्ठापितं प्रचोदयिता वाऽस्य यद्भगव
न्वेत्सि तदस्मांकं ब्रूहीति तान्होवाचेति ॥ ३ ॥

अथ atha, now ; खलु khalu, of a truth ; इयं iyam, this ; ब्रह्मविद्या Brahma-vidyâ, knowledge of Brahman ; सर्व sarva, all ; उपनिषद्विद्या upaniṣadvidyâ, knowledge of all Upaniṣads ; वा vá, and ; राजन् rájan, O ! king ; अस्माकं asmâkam, to us ; भगवता bhagavatá, by the adorable ; मैत्रिणा maitriṇa, by Maitri ; आख्याता ákhyâtá, taught, told ; अहम् aham, I ; ते te, you ; कथयिष्यामि kathayiṣyâmi, will tell ; इति iti, it ; अथ atha, now ; अपहतपाप्मानः apahata-pápmánaḥ, pure from all sins ; तिग्मतेजसा tigmatejasá, vigorous, surpassing in might ; उर्द्धरेतसः urdharetasaḥ, passionless ; वलिखिल्याः valikhilyáḥ, Valakhilyas ; इति iti, this ; श्रूयन्ते śruyante, known in the śruti ; अथ atha, once ; क्रतुं Kratum, प्रजापतिम् Prajápatim, अब्रूवन् abruvan, said ; भगवन् bhagavan, O ! adorable one ; शकटम् śakaṭam, cart ; इव iva, like ; अचेतनम् achetanam, without intelligence ; इदम् idam, this ; शरीरम् śrîram, body ; कस्य kasya, to what being ; एषः eṣaḥ that ; ईदृशः îdriśaḥ, such ; खलु khalu, then, verily ; महिमा mahimá, power ; अतीन्द्रियभूतस्य atîndriya-bhûtasya, belonging to what is imperceptible to the sense, belonging to supernatural beings ; येन yena, by which ; एतद्विधम् etadvidham, such ; एतत् etat, this (body) ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं pratiṣṭhá-pitam, has been made ; प्रचोदयिता prachodayitâ, driver, mover; वा vá, or ; अस्य asya, of it ; यत् yat, what ; भगवन् bhagavan, O ! adorbble one ; वेत्सि vetsi, knowest ; तत् tat, that ; अस्माकं asmâkam, us ; ब्रूहि bruhi, tell ; इति iti, so ; तान् tán, them ; ह ha, indeed ; उवाच uvácha, answered ; इति iti, so.

TRANSLATION III.

Now verily this knowledge of Brahma, the knowledge of all Upaniṣat, O ! king was explained to us by Maitri, and which I narrate to thee. It is well known that there were sinless, resplendent and celibate Válakhilyas who said to Kratu, the lord of

the universe ; "O ! sire, this body is unintelligent like a cart ; of which supersensuous being's glory is this that it is made intelligent of this kind ? Who is its propeller ? Tell us what your holiness knows'. He verily said to them.

Commentary.

Śákáyanya now tells Brihadratha the knowledge of Brahma, which was received from Maitri. He says that in the days of yore, the well known Válakhilyas who were celibate from their birth asked Kratu about the propellor or stimulator of the body which is unintelligent. The reply of Kratu is embodied in the next verse.

IV.

यो ह खलु वावोपरिस्थः श्रूयते गुणेष्विवोर्ध्वरेतसः स वा एष शुद्धः पूतः शून्यः शान्तोऽप्राणो निरात्माऽनन्तोऽक्षय्यः स्थिरः शाश्वतोऽजः स्वतन्त्रः स्वे महिम्नि तिष्ठत्यजेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयितावैषोऽप्यस्येति । ते होचुर्भगवन्कथमनेनेदृशेनानिष्ठेनैतद्विधमिदं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽस्य कथमिति तान्होवाच ॥ ४ ॥

यः yaḥ. he ; ह ha, verily ; खलु khalu, indeed ; वाव vâva, verily ; उपरिस्थः uparisthaḥ, abiding or standing above all; श्रूयते Śrûyate, described in the Śrûti ; गुणेषु gûṇeṣu, amidst the objects of the world ; इव iva, like ; ऊर्ध्वरेतसः ûrdharetasaḥ, passionless ascetics; सः saḥ, he ; वा vâ, indeed; एषः eṣa, this ; शुद्धः śuddhaḥ. stainless, pure ; पूतः pûtaḥ, purifying ; शून्यः śûnyaḥ, undeveloped ; शान्तः śántaḥ, tranquil ; अप्राणः apráṇaḥ, breathless ; निरात्मा nirâtmá, unthinking, bodiless, without manas ; अनन्तः anantaḥ, endless ; अक्षय्यः akṣayyaḥ, imperishable ; स्थिरः sthiraḥ, firm, unchangeable ; शाश्वतः śáśvataḥ, eternal, everlasting ; अजः ajaḥ, unborn ; स्वतन्त्रः svatantraḥ, independent ; स्वे sve, in his own ; महिम्नि mahimni, in greatness ; तिष्ठति tiṣṭhati, stands ; अजेन ajena, by the unborn ; इदम् idam, this ; शरीरम् śarîram, body ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं pratiṣṭhápitam, has been made ; प्रचोदयिता prachodayitá, driver ; वा vá, indeed ; एषः eṣaḥ, he; अपि api, also; अस्य asya, of it; इति iti, so; ते te, they; ह ha, a parti-

ciple; ऊचुः ûchuḥ, said; भगवन् bhagavan, O! adorable one; कथम् katham, how; अनेन anena, by one ; ईदृशेन ídriśena, by such a person ; अनिष्टेन aniṣṭena, by one free from desires; अनिष्टेन anisṭhena, abiding aloof ; without the idea of egoism with regard to one's body ; without niṣṭhá strong faith in worldly matters ; अणिष्ठेन aṇiṣṭhena, by the most subtle ; एतद्विधं etadvidham, such ; इदं idam, this (body) ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं pratiṣṭhápitam, has been made ; प्रचोदयिता prachodayitá, mover ; वा vá, or ; एषः eṣaḥ, he ; अस्य asya, of it ; कथम् katham, how ; इति iti, so ; तान् tân, them ; ह ha, verily ; उवाच uvâcha, answered.

TRANSLATION IV.

"O ! celibates, he who is heard to be above the guṇas is verily the pure, holy, void, calm, breathless, selfless, unending, undecaying, permanent, eternal, unborn and independent and remains in his glory. By this unborn the body is made intelligent ; he is the propeller of it." They said "how is it made intelligent of this kind, O ! sire, by such a desireless being ? how is he its propeller ?" He said to them.

Commentary.

He addressed Válakhilyas by saying that he who was apart from the corporeal body was the eternal self (átmá) with all the epithets mentioned in the text. It was he who made the material body intelligent ; it was he who made it active. Vâlakhilyas then further asked Kratu to explain them how he imparted intelligence and activity to the material body.

V.

स वा एष सूक्ष्मोऽग्राह्योऽदृश्यः । पुरुषसंज्ञोऽबुद्धिपूर्वमिहैवाऽऽवर्ततेंऽशेनेतिसुप्तस्यवाबुद्धिपूर्वं विबोध एवमिति । अथ यो ह खलु वावैतस्य सोंऽशोऽयं यश्चेतामात्रः प्रतिपुरुषः क्षेत्रज्ञः संकल्पाध्यवसायाभिमानलिङ्गः प्रजापतिर्विश्वाख्यश्चेतनेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽप्य-

स्येति । ते होचुर्भगवन्यद्यनेनेदृशेनानिष्ठेनैतद्विधमिदं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽस्य कथमिति तान्होवाचेति ॥ ५ ॥

सः saḥ, that aforesaid ; वा vá, एषः eṣaḥ (soul) ; सूक्ष्मः sûkṣmaḥ, subtle ; अग्राह्यः agrâhyaḥ, incomprehensible ; अदृश्यः adriśyaḥ, imperceptible, invisible ; पुरुषसंज्ञः puruṣa-samjñaḥ, called puruṣa or spirit ; अबुद्धिपूर्वम् abuddhipûrvam, without volition; इह iha, in the body; एव eva, certainly; आवर्तते âvartate, dwells from head to foot with the feeling of egoism, अंशेन anśena, in part; इति iti, a participle ; सुप्तस्य suptasya, of fast sleep; इव iva, just as; विबोधस् vibodhas, awakening, अबुद्धिपूर्वम् abuddhipûrvam, without volition ; एवम् evam, even so; इति iti, it; अथ atha, and; यः yaḥ, he; ह ha, खलु khalu, verily; वाव vâva, certainly; एतस्य etasya, of this (soul); सः saḥ, he; अयम् ayam, this; अंशः anśaḥ, part; यः yaḥ, who; चेतामात्रः chetâmâtraḥ, pure thought, which is entirely intelligent; प्रतिपुरुषः pratipuruṣaḥ, reflected in the internal organ (as the sun in different vessels of water), क्षेत्रज्ञः kṣetrajñaḥ, conscious embodied self; संकल्पः sankalpaḥ, conceiving, reflection ; अध्यवसायः adhyavasáyaḥ, assurance ; अभिमान abhimána, appropriation, egoism, I-ness ; लिङ्गः lingaḥ, mark ; प्रजापतिः Prajápatiḥ, विश्वाख्यः viśvákhyaḥ, called the universal one ; चेतनेन chetanena, by (him) the intelligent ; इदम् idam, this ; शरीरम् śarîram, body ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं pratiṣṭhápitam, has been made ; प्रचोदयिता prachodayitá, driver ; वा vâ, or; एषः eṣaḥ, he; अपि api, also; अस्य asya, of it; इति iti, a particle, ते te, they; ह ha, verily; ऊचुः ûchuḥ, said; भगवन् bhagavan, O! adorable one; यत् yat, that; अनेन anena, by one; ईदृशेन ídriśena, by such (a person) ; अनिष्टेन aniṣṭena, free from wishes, or (from îṣṭa) desires ; अनिष्ठेन aniṣṭeṇa, free from any local habitation or attachment, from niṣṭha or habitation ; अणिष्ठेन aṇiṣṭheṇa, the smallest, from √aṇu the atomic ; एतद्विधं etadvidham, this, such ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितम् pratiṣṭhâpitam, has been made ; प्रचोदयिता prachodayitá, driver ; वा vâ, or; एषः aṣaḥ, he; अस्य aśya, of it ; कथम् katham, how ; इति iti, ह ha, उवाच uvácha, answered ; इति iti, thus.

TRANSLATION V.

"This subtle, incomprehensible and imperceptible (being) called Puruṣa is verily here without previous determination with a part, just as the awakening of a sleeping person is without previous

determination. He who is verily his part, intelligent, pervades each person, knows and shows himself by determination, attempt and egoism, is the Lord of the universe known as *viśwa* (universe). This body is made to appear like intelligent by this intelligent (being); he is its propeller. They said "if by this desireless being of this kind, this (body) of this sort is made intelligent or he is its propeller, how is it ?" He said to them.

Commentary.

Kratu further explains the truth or mystery of the soul to the celibates. In the human body there is one subtle substance which is intelligent ; it is incomprehensible and invisible. He explains it with an illustration. Just as a slumbering person is dead to the external world to all intents and purposes and rises up after slumber without any previous determination, so does the soul inhabit the body without any previous determination. This immaterial portion, if one may be pleased to call it, is intelligent and knowing substance ; it occupies every body and manifests itself by determination, attempt or activity and egoism. This self has made the body appear intelligent and stimulates it to activity. Upon this Vâlakhilyas again asked Kratu how the self made it active. The reply of Kratu is embodied in the next verse.

VI.

प्रजापतिर्वा एकोऽग्रेऽतिष्ठत्स नारमतैकः सोत्मानमभिध्यात्वा बह्वीः प्रजा असृजत ता अश्मेवाप्रबुद्धा अप्राणाः स्थाणुरिव तिष्ठमाना अपश्यत् स नारमत सोऽमन्यतैतासां प्रतिबोधनायाभ्यन्तरं विविशामि । स वायुरिवाऽऽत्मानं कृत्वाऽभ्यन्तरं प्राविशत । स एको नाशकत्स पञ्चधाऽऽत्मानं विभज्योच्यते यः प्राणोऽपानः समान उदानो व्यान इति । अथायं य ऊर्ध्वमुत्क्रामत्येष वाव स प्राणोऽथ योऽयमवाङ्संक्रामत्येष वाव सोऽपानोऽथ येन वैताऽनुगृहीतेत्येष वाव सव्यानोऽय योऽयं स्थविष्ठो धातुरन्नस्यापाने प्रापयत्यणिष्ठोवाङ्गेऽङ्गे

समानयत्येष वाव स समानसंज्ञा उत्तरं व्यानस्य रूपं चैतेषा मन्तरा प्रसूतिरेवोदानस्याथ योऽयं पीताशितमुद्गिरति निगिरतीति वैष वाव स उदानः । अथोपांशुरन्तर्याममभिभवत्यन्तर्याम उपांशुं चैतयोरन्तरा देवौष्ण्यं प्रासुवद्यदौष्ण्यं स पुरुषोऽथय:पुरुषः सोऽग्निर्वैश्वानरः । अन्यत्राप्युक्तमयमग्निर्वैश्वानरो योऽयमन्तःपुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति स वा एष पञ्चधाऽऽत्मानं विभज्य निहितो गुहायाम् । मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मेति । स वा एषोऽस्माद्धृदन्तरादकृतार्थोऽमन्यतार्थान श्नानीति । अतः खानीमानि भित्त्वोदितः पञ्चभी रश्मिर्वि षयानत्ति । इति बुद्धीन्द्रियाणि यानीमान्येतान्यस्य रस्मयः कर्मेन्द्रियाण्यस्य हया रथः शरीरं मनो नियन्ता प्रकृतिमयोऽस्य प्रतोदोऽनेन खल्वीरितः परिभ्रमतीदं शरीरं चक्रमिव मृत्पचेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽप्यस्येति ॥ ६ ॥

प्रजापतिः Prajâpatiḥ, वा vá, verily ; एकः ekaḥ, alone, one ; अग्रे agre. in the beginning before creation ; अतिष्ठत् atiṣṭhat, existed, stood ; सः saḥ, he ; न na, not ; अरमत aramat, enjoyed ; एकः ekaḥ, alone; सः saḥ, he; आत्मानम् âtmânam, himself ; अभिध्यात्वा abhidhâtvá, meditating ; बह्वीः bahviḥ, many ; असृजत asṛijata, creatrd ; ताः táḥ, them ; अश्म aśma, stone ; इव iva, like ; अप्रबुद्धाः aprabuddhâḥ, without uuderstanding, mindless; अप्राणाः aprâṇâḥ, lifeless ; स्थाणुः sthâṇuḥ, post ; इव iva, like ; तिष्ठमाना tiṣṭhamáná, standing ; अपश्यत apaśyat, looked ; सः saḥ, he ; न na, not ; अरमत armat, enjoyed ; सः saḥ, he ; अमन्यत amanyata, thought ; एतासां etâsâm, of these ; प्रतिबोधनाय pratibodhanáya, to animate ; अभ्यन्तरं abhyantaram, within ; विविशामि

viviśámi, enter ; सः saḥ, he ; वायुः váyuḥ, air ; इव iva, like ; आत्मानं átmânam, himself ; कृत्वा kritvá, making ; अभ्यन्तरं abhyantaram, within , प्राविशत् prâviśat, entered ; सः saḥ, he ; एकः ekaḥ, one ; न na, not ; अशकत् aśakat, could ; सः saḥ. he ; पञ्चधा pañchadhâ, five-fold : आत्मानं âtmánam, himself ; विभज्य vibhajya, dividing ; उच्यते uchyate, called, named ; यः yaḥ. that ; प्राणः Prâṇaḥ, अपानः Apaṇaḥ, समानः Samánaḥ, उदानः Udâṇaḥ, व्यानः Vyânaḥ, इति iti, अथ atha, now ; अयं Ayam, that ; यः yaḥ, which ; उदूर्ध्वम् ûrddhvam, upwards ; उत्क्रामति utkrámati, rises ; एषः eṣaḥ, that ; वाव vâva, verily ; सः saḥ, it ; प्राणः Prâṇáḥ, अथ atha, then ; अयं ayam, that ; यः yaḥ, which ; अवाङ् avâñ, downwards ; सङ्क्रामति saṅkrámati, moves ; एषः eṣaḥ, that ; वाव vâva, verily ; सः saḥ, this ; अपानः Apânaḥ, अथ atha, now ; येन yena, by which ; वा vâ, एता etâ, these two ; अनुगृहीता anugṛihîtá, held, served ; इति iti, एषः eṣaḥ, that ; सः saḥ, this ; वाव vâva, verily ; व्यानः Vyánaḥ, अथ atha; then ; यः yaḥ, that ; अयं ayam, which ; स्थविष्ठः sthaviṣṭhaḥ, grosser ; धातुः dhâtuḥ, materials ; अन्नस्य annasya, of food ; अपाने apáne, to the lower bowel ; प्रापयति prápayati, carries off ; अणिष्ठः aniṣṭhaḥ, subtler of finer material ; अङ्गे aṅge, to the limb ; अङ्गे aṅge, to the limb ; समानयति samânayati, brings, conveys ; एषः eṣaḥ, that ; वाव váva, verily ; सः saḥ, this ; समानसंज्ञा samánasanjñá, called samána or equalising air ; उत्तरं uttaram, after these ; व्यानस्य vyânasya, of the vyána ; रूपं rûpam, appearence ; च cha, and ; एतेषाम् eteṣâm, of them ; अन्तरा antará. between ; प्रसूतिः prasútiḥ, rise, एव eva, certainly; उदानस्य udânasya, of the udânaḥ; अथ atha, then; यः yaḥ, which ; अयं ayam, that ; पीताशितम् pítâśitam, the food eaten or drunken ; उद्गिरति udgirati, brings up or belches forth ; निगिरति nigirati, carries down ; इति iti, thus ; वा vâ, एषः eṣaḥ, that ; वाव vâva verily ; सः saḥ, this ; उदानः Udânaḥ, अथ atha, now ; उपांशुः upâmśuḥ, अन्तर्यामम् antaryámam, on the antaryá:naḥ ; अभिभवति abhibhavati, depends ; अन्तर्यामः antaryâmaḥ. उपांशुम् Upamśum, च cha, also ; एतयोः etayoḥ, of these two ; अन्तरा antarâ, between : देवः dewaḥ, the self-resplendent ; औष्ण्यं auṣṇyam, heat ; प्रासुवत् práśuvat, produced.

Note :—Another reading is *antarât eva auṣṇyam prásuva* . Here *antaram* means the middle, namely, the múlâdhára. *Antarat*, from this middle region *eva*, alone only, that is, from no other region.

सः saḥ, that ; यत् yat, that ; औष्ण्यम् auṣṇyam, heat ; पुरुषः puruṣaḥ. soul; अथ atha, and ; यः yaḥ, this ; पुरुषः puruṣaḥ, soul ; सः saḥ, that ; अग्निः agniḥ, fire ; वैश्वानरः Vaiśvánaraḥ, अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, said ; अयम् ayam, this ; अग्निः agniḥ, fire ; वैश्वानरः Vaiśvánaraḥ, यः yaḥ, that ; अयम् ayam, which ; अन्तःपुरुषे antaḥpuruṣe, within the

body ; येन yena, by which ; इदम् idam, this ; अन्नं annam, food ; पच्यते pachyate, is digested ; यत् yat, that ; इदम् idam, which ; अद्यते adyate, is eaten ; तस्य tasya, of which ; एषः eṣaḥ, this ; घोषः ghoṣaḥ, noise ; भवति bhavati, is ; यम् yam, which ; एतत् etat, in this manner ; कर्णौ karṇau, both ears ; अपिधाय apidhâya, closing ; शृणोति śriṇoti, hears ; सः saḥ, he ; यदा yadá, when ; उत्क्रमिष्यन् utkramiṣyan, about to depart ; भवति bhavati, is ; न na, not ; एनं enam, this ; घोषं ghoṣam, noise ; शृणोति śriṇoti, hears ; सः saḥ, he ; वा vá, or ; एषः eṣaḥ, this ; पञ्चधा Pañchadhá, five-fold ; आत्मानं átmânam, himself ; विभज्य vibhajya, having divided ; निहितः nihitaḥ, as hidden , गुहायां guhâyám, in the secret place, in the internal cavity ; मनोमयः manomayaḥ, assuming the nature of mind, seeming to be made up of mind ; प्राणशरीरः práṇaśarîraḥ, with the Prâṇas as his body ; भारूपः bhárûpaḥ, with light as his form ; सत्यसङ्कल्पः satyasaṅkalpaḥ, having determined volitions ; आकाशात्मा ákâśátmâ, nature as ether, free like ether ; इति iti, a participle; सः saḥ, he ; वा vá, or ; एषः eṣaḥ, he; अस्मात् asmát, this ; हृदन्तरात् hṛidantarât, from within the heart; अकृतार्थः akṛitârthaḥ, having its purpose yet unattained; अमन्यत amanyata, thought ; अर्थान् arthán, objects ; अश्नानि aśnáni, enjoy ; इति iti, certainly ; अतः ataḥ, therefore ; खानि kháni, apertures ; इमानि imáni, these ; भित्त्वा bhitvá, having broken ; उदितः uditaḥ, uditaḥ, rising up ; पञ्चभिः pañchabhiḥ, by five ; रश्मिभिः raśmibhiḥ, by reins ; विषयान् viṣayán, objects ; अत्ति atti, enjoys , इति iti, thus ; बुद्धीन्द्रियाणि buddhîndriyáṇî, organs of sense ; यानि yáni, that ; इमानि imáni, these ; एतानि etáni, these ; अस्य asya, its ; रश्मयः raśmayaḥ, reins ; कर्मेन्द्रियाणि karmendriyâṇi, organs of action ; अस्य asya, its ; हयाः hayáḥ, horses ; शरीरं śarîram, body ; रथः rathaḥ, chariot; मनः manaḥ, mind; नियन्ता niyantá, charioteer ; प्रकृतिमयः prakṛitimayaḥ, character, temperament ; अस्य asya, its ; प्रतोदः pratodaḥ, whip ; अनेन anena, by this whip ; खलु khalu, verily ; ईरितः îritaḥ, round and round ; परिभ्रमति praribhramati, goes ; इदं idam, this ; शरीरं śarîram, body ; चक्रम् chakram, wheel ; इव iva, like ; मृत्पचेन mṛitpachena, by a potter ; इदं idam, this ; शरीरं śarîram, body ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं prâtiṣṭhâpitam, has been made ; प्रचोदयिता prachodayitâ, driver ; वा vá, or ; एषः eṣaḥ, this ; अपि api, also ; अस्य asya, its ; इति iti, thus.

TRANSLATION VI.

In the beginning, the Lord of the uuiverse was alone ; being alone he did not enjoy it. He meditating on himself created many creatures ; he saw them remaining unintelligent like stones and lifeless like pillars, He was not satisfied ; he thought "Let me

enter into them to make them intelligent. He made himself like air and entered inside ; he alone was not capable and having divided himself into five parts was called Prâṇa, Apána, Samána, Udána and Vyâna. That which goes up is certainly Prâna ; that which goes down is certainly Apána ; that which is the supporter of these (two) is Vyâna ; that which carries the grossest part of the food to the Apana or distributes the minutest one to every part of the body is verily called Samána. Subsequent is the form of Vyana. In the middle of them is the production of Udâna. That which throws up and down the thing eaten and drunk is verily Udâna.

Now the upâṃśu stands over aganist the Antaryâma and the Antaryâma as aganist the upáṃśu, between these two is produced the divine heat ; that which is heat is Puruṣa : that which is puruṣa is called Vaiśwánara fire. Elsewhere it is said, it is the Vaiśwánara fire which is inside the puruṣa, by which food is digested and by which it is eaten. It is its noise which one hears on closing the ears ; but when one is to depart, this noise is not heard. He verily dividing himself into five parts is concealed in the cave ; he is made of mind, has vital air for his body, has light for his form, has true determination and ether for his soul. He considers his object unaccomplished from the interior of his heart 'Let me enjoy the objects.' He having come out piercing through the sensory organs, enjoys the objects with the five reins. The sensory organs are his reins ; the motor organs are his horses, the body is the chariot, mind is the driver, his whip is made of nature: driven by it this body moves like a wheel driven by a potter. This body is made intelligent and he is its propeller.

Commentary.

The persent verse explains the mode by which the corporeal body is made intelligent. In the beginning of the creation there was the Lord of the universe alone ; there was no second. As he felt solitary, he wanted to be many as the text of the Upaniṣat puts it. He created

many beings but they were lifeless as stones or pillars. In order to give them life he wished to enter into them ; but as he was alone, he could not do it; so he divided into five vital airs known as prâṇa, apána, vyâna, samâna, and udána and entered into the body. (As to the full description of these five vital airs, see the Siddhânta Darśanam of S. B. H. vol. xxix. at p. p. 15 & 16).

The Práṇa and Apâna are compared to two soma cups called Upámśu and Antaryáma placed at the two extremities of the Antarvedi (inner altar) ; in the middle the soma juice is extracted and fermented. In the middle of these two vital airs, there is divine heat called Puruṣa or the Vaiśwánara fire. This animal heat which in its normal temperature is 98·2. is the cause of the digestion of food; it is by reason of the existence of this temperature that one hears *anáhata* sound in the ears by closing them. According to the Upaniṣat, this anâhata sound is not heard when one is about to die, provided he is in his senses. See also at p. 175 of Aitareya Upaniṣat of S. B. H. series. The self or ego is hidden in the heart which is called cave in the text. The ancient Hindus believed the heart to be the seat of soul. He thought his desires could not be fulfilled by means of remaining in the heart and therefore, came out of it by piercing through the five sensory organs and enjoyed the sensual objects. The body is compared to a chariot ; the motor organs with the horses, the sensory organs with the reins, the mind with the driver and the inborn nature with the whip. See also Kaṭhopaniṣad III. 3. 4. and compare Platonic figure in Phædrus (vide Gough's philosophy of the Upaniṣat p. 140). See Aitareya Upaniṣat p. 129. In this way the body moves and appears intelligent. The self is the mover of it.

VII.

स वा एष आत्मेहोशन्ति कवयः सितासितैः कर्मफलैरनभिभूत इव प्रतिशरीरेषु चरति अव्यक्तत्वात्सौक्ष्म्याददृश्यत्वादग्राह्यत्वान्निर्ममत्वाच्चानवस्थोऽसति कर्ताऽकर्तैवावस्थः स वा एष शुद्धः स्थिरोऽचलश्चालेप्योऽव्यग्रो निस्पृहः प्रेक्षकवदवस्थितः स्वस्थश्च । ऋतभुग्गुणमयेन पटेनाऽऽत्मानमन्तर्धायावस्थिता इत्यवस्थिता इति ॥ ७ ॥ इति मैत्र्युपनिषदि

द्वितीयः प्रापाठकः ॥ २ ॥

सः saḥ, this ; वा vâ, indeed ; एषः eṣaḥ, that ; आत्मा átmá, soul, self ; इह iha, in this world ; उशन्ति uśanti, desire ; कवयः kavayaḥ, the wise ; सितासितैः sitâsitaiḥ. by bright or dark ; कर्मफलैः karmaphalaiḥ, by fruits of actions ; अनभिभूतः anabhibhûtaḥ, unassailed.

Note :—Max Muller reads uśan iva instead of uśanti and translates the passage as 'seeming to be filled with desire'.

इव iva, as it were; प्रतिशरीरेषु prati-śarîreṣu, in every body; चरति charati, wanders ; अव्यक्तत्वात avyaktatvât, non-manifestation ; सौक्ष्म्यात् saukṣmyât, minuteness; अदृश्यत्वात adṛiśyatvât, from invisiblity; अग्राह्यत्वात agrâhyatvât, from incomprehensibilty ; निर्ममत्वात् nirmamatvát, from its purity from egoism ; च cha, and ; अनवस्थः anavasthaḥ, abiding nowhere ; असति asati, not being ; कर्त्ता kartá, an agent ; अकर्ता akartá, not an agent ; एव eva, certainly ; अवस्थः avasthaḥ, abiding in the non-existent ; सः saḥ, he ; वा vá, certainly ; एषः eṣaḥ, he ; शुद्धः śuddhaḥ, pure ; स्थिरः sthiraḥ, firm, unchanging ; अचलः achalaḥ, stable, unmoving ; च cha, and ; अलेप्यः alepyaḥ, undefilable ; अव्यग्रः avyagraḥ, unmoved ; निस्पृहः nispṛihaḥ, free from desire ; प्रेक्षकवत् prekṣakavat, as a spectator ; अवस्थितः avasthitaḥ, remaining ; स्वस्थः svasthaḥ, resting in itself ; ऋतभुक् ṛitabhuk, enjoyer of ṛita, or his good works ; गुणमयेन guṇamayena, with the three qualities ; पटेन paṭena, by cloak, web ; आत्मानम् âtmânam, itself ; अन्तर्धाय antardháya, having concealed. अवस्थिता avasthitâ, stands, appears, इति iti, a participle; अवस्थिता avasthitá, stands ; इति iti, a participle.

TRANSLATION VII.

He is self, so the wise men say. He being unaffected by the pure and dark fruits of his deeds migrates in each body He is not affected by three states of existence by reason of his non-manifestation, subtlety, imperceptibility, incomprehensibility and non-attachment ; though he (appears) an actor in ignorance but remains inactive. He is verily pure, permanent, immovable, unaffected, unagitated, desireless and remains in himself like a looker on. He remains, as the enjoyer of the fruit of his deeds by concealing himself in a cover made of uṇas.

Commentary.

The soul which is described in the preceding verse migrates from body to body untouched by the fruits of the deeds. It is above three states of existence, *viz*, waking, sleeping and dreaming, because it is non-manifist, subtle, imperceptible, incomprehensible and unattached. It is not actor in reality though it appears to be so in ignorance. It is pure, eternal, and inactive but is only a looker-on or a spectator. Being clothed in satwa, rajas, tamas, it reaps the fruit of the actions. The repetition of the words indicates the end of the chapter.

END OF PRAPÂTHAKA II.

PRAPÂTHAKA III.

I.

ते होचुर्भगवन्यद्येवमस्याऽऽत्मनो महिमानं सूचयसीत्यन्यो वा परः कोऽयमात्माख्यो योऽयं सितासितैः कर्मफलैरभिभूयमानः सदसद्योनिमापद्यता इत्यवाञ्चयोर्ध्वा वा गतिर्द्वंद्वैरभिभूयमानः परिभ्रमति ॥ १ ॥

ते te, they, (the Válakhilyas) ; ह ha, verily, then ; ऊचुः úchuḥ, said ; भगवन् bhagavan, O ! Saint ; यदि yadi, if ; एवम् evam, thus ; अस्य asya. of that , आत्मनः átmanaḥ of self ; महिमानं mahimánam, greatness ; सूचयसि sûchayasi, showest, declarest ; इति iti, then ; अन्यः anyaḥ, other ; वा vâ, or, probably ; परः paraḥ, different ; कः kaḥ, who; अयम् ayam, that ; आत्माख्यः átmâkhyaḥ, called self ; यः yaḥ, that ; अयं ayam, who ; सितासितैः sitâsitaiḥ, by bright and dark ; कर्मफलैः karmaphalaiḥ, by fruits of actions; अभिभूयमानः abhibhúyamánaḥ, overcome ; सदसद्योनिम् sat-asat-yonim, good or bad birth; आपद्यते ápadyate, obtains, enters ; इति iti, thus ; अवांच्या avámchyâ, downward ; ऊर्द्ध्वा ûrddhvá, upwards ; वा vá, or ; गतिः gatiḥ, course ; द्वन्द्वैः dvand-vaiḥ, by the various pairs ; अभिभूयमानः abhibhûyamânaḥ, assailed, overcome ; परिभ्रमति paribhramati, wanders about.

TRANSLATION I.

They said "O! sire, if you mention it to be the glory of this self, who is the other different from it called 'self', who being affected by the white and black fruits of the actions obtains good and bad births or being overcome by the extremes and wandering up and down, migrates.?"

Commentary.

The Válakhilyas being thus enlightened by Kratu, asked him about the other self called individual self who enjoying the fruit of his action migrates from one body to another.

II.

अस्ति खल्वन्योऽपरो भूतात्माख्यो योऽयं सितासितैः कर्मफलैरभिभूयमानः सदसद्योनिमापद्यता इत्यवञ्च्योर्ध्वा वा गतिर्द्वंद्वैरभिभूयमानः परिभ्रमतीत्यस्योपव्याख्यानम् । पञ्चतन्मात्रा भूतशब्दोनोच्यन्तेऽथ पञ्चमहाभूतानि भूतशब्देनोच्यन्तेऽथ तेषां यत्समुदयं तच्छरीरमित्युक्तमथ यो ह खलु वाव शरीर इत्युक्तं स भूतात्मेत्युक्तम् । अथामृतोऽस्याऽऽत्मा बिन्दुरिव पुष्करा इति स वा एषोऽभिभूतः प्राकृतैर्गुणैरिति । अथोऽभिभूतत्वात्संमूढत्वं प्रयातः संमूढत्वात आत्मस्थं प्रभुं भगवन्तं कारयितारं नापश्यद्गुणौघैरुह्यमानः कलुषीकृतश्चास्थिरश्चञ्चलो लुप्यमानः सस्पृहो व्यग्रश्चाभिमानित्वं प्रयाता इत्यहं सो ममेदमित्येवं मन्यमानो निबध्नात्यात्मनाऽऽत्मानम् । जालेनेव खचरः कृतस्यानुफलैरभिभूयमानः सदसद्योनिमापद्यता इत्यवाञ्च्योर्ध्वा वा गतिर्द्वंद्वैरभिभूयमानः परिभ्रमति कतम एष इति तान्होवाचेति ॥ २ ॥

अस्ति asti. is ; खलु khalu, indeed ; अन्यः anyaḥ, other ; अपरः aparaḥ, different ; भूतात्माख्यः bhûtâtmâkhyaḥ, called the elemental soul ; यः yaḥ, who ; अयं ayam, that; सितासितैः sitâsitaiḥ, by good or bad ; कर्मफलैः karma-phalaiḥ, by fruits of actions : अभिभूयमानः abhibhúyamanaḥ, overcome, assailed ; सदसद्योनिम् sat-asat-yonim, good or bad birth ; आपद्यते âpadyate, obtains, enters on ; इति iti, thus ; अवाँच्या avâñchyâ, downwards ; ऊर्ध्वां urdhvá, upwards ; वा vá, or; गतिः gatiḥ, course ; द्वन्द्वैः dvandaiḥ, by the various pairs ; अभिभूयमानः abhibhúyamanaḥ, overcome, assailed ; परिभ्रमति paribhramati, wanders about ; इति iti, thus ; अस्य asya, thereof ; उपाख्यानं upákhyánam, description; पञ्चतन्मात्रा pañcha-tanmátrá, the five rudiments (souud, touch, form, taste, smell) ; भूतशब्देन bhûtaśabdena, by the name of element ; उच्यन्ते uchyante. are called; अथ atha, also; पञ्चमहाभूतानि pañcha-mahá-bhútâni, the five gross elements ; भूतशब्देन bhûta-śabdena, by the name of element ; उच्यन्ते uchyante, are called ; अथ atha, and ; तेषां teṣâm, of these ; यत् yat, that; समुदयं samudayam, aggregation; शरीरम् śarîram, the body ; इति iti, thus ; उक्तम् uktam, called ; अथ atha, and, lastly ; यः yaḥ, which ; ह ha, verily ; खलु khalu, verily , वाव vâva, verily; शरीरे śarîre, in the body ; इति iti, thus ; उक्तं uktam, was said ; सः saḥ, he ; भूतात्मा bhûtâtmâ, the elemental soul ; इति iti, thus ; उक्तं uktam, called ; अथ atha, thus ; अमृतः amṛitaḥ, immortal ; अस्य asya, his ; आत्मा átmâ self ; बिन्दुः binduḥ, a drop of water ; इव iva, like ; पुष्करे puṣkare, on a lotus leaf ; इति iti, thus ; सः saḥ, he ; वै vai. verily ; एषः eṣaḥ, himself ; अभिभूतः abhi-bhûtaḥ, becomes assailed ; प्राकृतैः prâkṛitaiḥ, by nature ; गुणैः guṇaiḥ, by the qualities ; इति iti, thus ; अथ atha, now ; अभिभूतत्वात abhibhútatvát, from being thus assailed, because he is thus overcome; सम्मूढत्वं sammúḍha-tvam, bewilderment ; प्रयातः prayâtaḥ, suffers, becomes ; सम्मूढत्वात् sam-mûḍhatvât, from its bewilderment ; आत्मस्थं átmastham, dwelling within himself ; प्रभुं prabhum, lord ; भगवन्तं bhagavantam, holy ; कारयितारं kára-yitâram, creator, the true cause of action ; न na, not ; अपश्यत् apaśyat, saw; गुणौघैः guṇoghaiḥ, by the stream of waves of qualities; उह्यमानः uhyamánaḥ, borne along, carried along ; कलुषीकृतः kaluṣîkṛitaḥ, soiled, darkened in his imaginations ; च cha, and ; अस्थिरः asthiraḥ, unstable ; चञ्चलः chañcha-laḥ, fickle ; लुप्यमानः lupyamânaḥ, bereft of all true knowledge ; सस्पृहः saspṛihaḥ, full of desires ; व्यग्रः vyagraḥ, forlorn, vacillating , च cha, and ; अभिमानित्वं abhimánitvam, self-consciousness ; प्रयाता prayâtâ, be-comes subject to ; इति iti, thus ; अहं aham, I ; स sa, another ; उ u, also ; मम mama, mine ; इदम् idam, this ; इति iti, such ; एवं evam, in this way ; मन्यमानः manyamânaḥ, thinking ; निबध्नाति nibadhnáti, binds ; आत्मना átma-ná, by himself ; आत्मनं âtmânam, himself ; जालेन jálena, by net, with the

cocoon ; इव iva, as ; खचरः khacharaḥ, silkworm, bird ; कृतस्य kṛitasya, of his actions ; अनुफलैः anuphalaiḥ, by the fruits ; अभिभूयमानः abhibhûyamânaḥ, entangled, overcome ; सत sat, honourable, good ; असत asat, mean, bad ; योनिम् yonim, birth ; आपद्यते âpadyate, obtains, enters on. The form 'âpadyate' is archaic ; इति thus ; अवाञ्च्या avâñchyâ, downwards ; ऊर्ध्वा ûrdhvâ, upwards ; वा vá, or ; गतिः gatiḥ, course ; द्वन्द्वैः dvandvaiḥ, by the various pairs ; अभिभूयमानः abhibhûyamânaḥ, overcome, assailed ; परिभ्रमते paribhramati, wanders about ; कतमः katamaḥ, which ; एषः eṣaḥ, it ; इति iti, thus ; तान् tân, them ; ह ha, verily ; उवाच uvâcha, said ; इति iti, thus.

TRANSLATION II.

There is verily another different self called the embodied soul who being overcome by the white and black fruits of actions, obtains good and bad births or being overcome by the extremes and wandering up and down migrates ; here is its explanation. The five subtle rudiments are known by the term 'bhûta' (element); the five gross rudiments are known by the term 'bhûta' (element): that which is their collection is called 'the body'. Now verily that which is said to be in the body is called the embodied soul. Now the self of this, is immortal like a drop on a lotus leaf ; it is the same which is overcome by the *guṇas* of the *prakriti*. Being thus overcome, it is bewildered ; being bewildered, it does not see the Lord, the blessed creator producing its self. Being carried and tossed by the waves of the *guṇas*, it is impermanent ; fickle, lost, full of desires, bewildered and becomes self-conceited. Priding as 'I' 'he' 'it is mine', it binds its 'self' with the 'self' like a bird in a net. Being thus overcome by the fruits of the actions, it obtains good and bad births or being overcome by the extremes and wandering up and down, it migrates. "Who is he". He tells them.

Commentary.

[illegible] explains the nature of the individual soul to the Vâlakhilyas [illegible] the question in the preceding verse. In Sanscrit, the [illegible] is called *bhutâtmâ* which is made up of two words [illegible] the term 'bhûta' both the subtle and gross rudiments

of the Sáṅkhya philosophy are included ; the body is made up of them : that which pervades the body is called Bhûtátma translated here as embodied soul ; others have translated it as 'elemental soul'. Though it is immortal, and is like a water drop on a lotus leaf, yet it is overcome by the three guṇas of nature, viz, Sattwa, Rajas and Tamas. Being thus affected, it becomes perplexed and forgets its creator, the Lord. Being thus tossed up by the different waves of the guṇas, it becomes unstable, fickle, lost, bewildered and self-conceited. It is full of egotism, thinks 'I' 'he' 'it is mine' &c and thus binds itself to the world like a bird ensnared in a net and reaping the fruit of its action, transmigrates in different bodies. Upon this, the Válakhilyas further asked Kratu to explain the nature of the soul which he does in the next verse.

III.

अथान्यत्राप्युक्तं यः कर्ता सोऽयं वै भूतात्मा करणैः कारयिताऽन्तःपुरुषः । अथ यथाऽग्निनाऽयस्पिण्डोऽन्यो वाऽभिभूतः कर्तृभिर्हन्यमानो नानात्वमुपैत्येवं वाव खल्वसौ भूतात्माऽन्तःपुरुषेणाभिभूतो गुणैर्हन्यमानो नानात्वमुपैति । चतुर्जालं चतुर्दशविधं चतुरशीतिधा परिणतं भूतगणमेतद्वै नानात्वस्य रूपम् । तानि ह वा एतानि गुणानि पुरुषेणेरितानि चक्रमिव मृत्पचेनेति । अथ यथाऽयस्पिण्डे हन्यमाने नाग्निरभिभूयत्येवं नाभिभूयत्यसौपुरुषोऽभिभूयत्ययं भूतात्मोपसंश्लिष्टत्वादिति ॥ ३ ॥

अथ atha, this very fact ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, said ; यः yaḥ, he who ; कर्ता kartá, agent, actor ; सः saḥ, he ; अयं ayam, he , वै vai, verily ; भूतात्मा bhûtâtmâ, the elemental soul ; करणैः karaṇaiḥ, by means of the orgaus ; कारयिता kârayitâ, who causes to act ; अन्तःपुरुषः antaḥpuruṣaḥ, the internal soul ; अथ atha, now ; यथा yathâ, as ; अग्निना agniná, by fire ; अयस्पिण्डः aysopiṇḍaḥ, the ball of iron ; वा vâ, and ; अभिभूतः abhibhutaḥ, pervaded ; कर्तृभिः kartṛibhiḥ, smiths, workmen ; हन्यमानः hanyamánaḥ, hammered ; नानात्वम् nânâtvam, manifold; उपैति upaiti, becomes ; एवं evam, in this way ; वाव váva, verily ; खलु khalu, verily ; असौ

asau, this ; भूतात्मा bhûtátmá, elemental soul ; अन्तःपुरुषेण antaḥ-puruṣeṇa, by the internal soul ; अभिभूतः abhibhûtaḥ, pervaded, informed ; गुणैः guṇaiḥ, by the qualities ; हन्यमानः hanyamânaḥ, hammered ; नानात्वम् nánátvam, manifold ; उपैति upaiti, becomes ; चतुर्जालं chaturjâlam, the four tribes ; चतुर्दशविधं chaturdaśavidham, fourteen kinds (of worlds); चतुरशीतिधा chaturaśîtidhâ, eighty-four (lacs of more kinds of species) ; परिणतं pariṇatam, multiplied, changed ; भूतगणम् Bhûtagaṇam, aggregation of the elements ; एतत् etat, all this ; वै vai, verily; नानात्वस्य nânâtvasya, of manifoldness; रूपं rûpam, appearance; तानि tani, those, ह ha, certainly; वा vâ, or ; एतानि etâni, all (multiplied things) ; गुणानि guṇáni, the qualities; पुरुषेण puruṣeṇa, by the soul ; ईरितानि îritáni, are impelled ; चक्रम् chakram, the wheel ; इव iva, like ; मृत्पचेन mṛitpachena, by the potter ; इति iti, a participle ; अथ atha, and ; यथा yathá, as ; अयस्पिण्डे ayaspiṇḍe, the ball of iron; हन्यमाने hanyamâne, is hammered ; न na, not : अग्निः agniḥ, fire ; अभिभूयति abhibhûyati, is overpowered ; एवं evam, in the same way, so ; न na, not ; अभिभूयति abhibhuyati, is overpowered ; असौ asau, this, पुरुषः puruṣaḥ, soul; अभिभूयति abhibhuyati, is overpowered ; अयं ayam, he ; भूतात्मा bhûtátmá, the elemental soul ; उपसंश्लिष्टत्वात् upasamśliṣṭatvát, by its connection (with the component elements of the body) ; इति iti, a participle.

TRANSLATION II.

Now it is also said elsewhere ; that which is the agent is the embodied soul : that which makes the organs act is the internal self. Just as an iron ball or any other (thing) pervaded by fire and struck by the workmen, becomes manifold, similarly does this embodied soul pervaded by the internal self and assailed by the guṇas verily becomes manifold. This elemental collection verily converted into four nets, fourteen classes and eighty four varieties, is the form of the variety ; those and these multiplied are verily moved by the Puruṣa like a wheel by a potter. Just as fire, is not overcome on the iron ball being struck, so this puruṣa is not overcome but only this embodied soul by reason of the contact.

Commentary.

Kratu explains the difference between the individual and the supreme souls. The former is the actor and the latter makes the former

act by means of the organs. He gives an example of a red hot iron-ball; it is hammered by the workmen, but the fire is not beaten. It is only the iron ball that receives the strokes. The sparks that issue forth from the fire make it manifold. Similarly the individual soul is affected by transmigration but not the internal self which pervades it. The four nets in the text mean four kinds of animal and vegatable kingdoms, viz, oviparous, viviparous, sweat-born and earth-born; fourteen classes mean the fourteen regious and eighty four varieties are the sub-classes of the four kinds of kingdoms enumerated above.

IV.

अथान्यत्राप्युक्तं शरीरमिदं मैथुनादेवोद्भूतं संवृद्धयु-
पेतं निरयेऽथ मूत्रद्वारेण निष्क्रान्तमस्थिभिश्चितं मांसेनानुलि
प्तं चर्मणाऽवनद्धं विण्मूत्रपित्तकफमज्जामेदोवसाभिरन्यैश्चाऽऽम
यैर्बहुभिः परिपूर्णंकोश इव वसुना ॥ ४ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, said ; शरीरम् śarîram, body ; इदं idam, this ; मैथुनात् maithunât, from sexnal intercourse ; एव eva, verily ; उद्भूतं udbhûtam, sprang, produced ; संवृद्धि samvṛiddhi, growth ; उपेतं upetam, received, assumed ; निरये niraye, in a place like hell ; अथ atha, thence ; मूत्रद्वारेण mútradvârenạ, by the urinary passage ; निष्क्रान्तम् niṣkrántam, issued ; अस्थिभिः asthibhiḥ, by bones ; चितं chitam, built, heaped ; मांसेन mâṁsena, by flesh ; अनुलिप्तं anuliptam, bedaubed ; चर्मणा charmaṇá, with skin ; अवनद्धं avanaddham, enwrapped, thatched ; विट् viṭ, ordure ; मूत्र mûtra, urine ; पित्त pitta, bile ; कफ kapha, phlegm ; मज्जा majjâ, marrow ; मेदः medaḥ, fat ; वसाभिः vasábhiḥ, by adipose tissue ; अन्यैः anyaiḥ, by others; च cha, and; आमयैः ámayaiḥ, diseases ; बहुभिः bahubhiḥ, many ; परिपूर्णं paripurṇam, filled ; कोशः kośaḥ, treasury ; इव iva, like ; वसुना vasunâ, by wealth.

TRANSLATION IV.

Now it is also said elsewhere that this body is produced by coition, nourished in hell, thrown out by the urinary passage, filled with bones, plastered with muscles, covered with skin and full of fæces, urine, bile, phlegm, marrow, fat, omentum and many other diseases like a treasure full of wealth.

Commentary.

The present verse describes the growth of the body from the period of gestation and its passage from the womb to the external world. It is made up of bones, flesh, marrow and other substances mentioned in the text. The picture of the body is very bad and is, therefore, despicable.

V.

अथान्यत्राप्युक्तं संमोहो भयं विषादो निद्रा तन्द्री प्रमादो जरा शोकः क्षुत्पिपासा कार्पण्यं क्रोधो नास्तिक्यमज्ञानं मात्सर्यं नैष्कारुण्यं मूढत्वं निर्व्रीडत्वं निराकृतित्वमुद्धतत्वमसमत्वमिति तामसानि ।

अन्तस्तृष्णा स्नेहो रागो लोभो हिंसा रतिर्दृष्टिर्व्यावृतत्वमीर्ष्याऽकाममस्थिरत्वं चलत्वं व्यग्रत्वं जिगीषाऽर्थोपार्जनं मित्रानुग्रहणं परिग्रहावलम्बोऽनिष्टेष्विन्द्रियार्थेषु द्विष्टिरिष्टेष्वभिष्वङ्गः शुक्तस्वरोऽन्नतमस्त्विति राजसान्येतैः परिपूर्ण एतैरभिभूत इत्ययं भूतात्मा तस्मान्नानारूपाण्याप्नोतीत्याप्नोतीति ॥ ५ ॥

इति मैत्र्युपनिषदि तृतीयः प्रपाठकः ॥ ३ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also : उक्तं uktam, said ; सम्मोहः sammohaḥ, bewilderment, confusion ; भयं bhayam, fear ; विषादः viṣádaḥ. grief, despondency ; निद्रा nidrá. sleep, drowsiness ; तन्द्री tandrî, sloth ; प्रमादः pramâdaḥ, inattention, carelessness ; जरा jará, old age ; शोकः śokaḥ, sorrow ; क्षुत् kṣut, hunger ; पिपासा pipásá, thirst ; कार्पिण्यं kârpaṇyam, niggardliness ; क्रोधः krodhaḥ, wrath ; नस्तिक्यं nástikyam, atheism, infidelity ; अज्ञानं ajñânam, ignorance ; मात्सर्यं mâtsaryam, envy ; नैष्कारुण्यं naiṣkáruṇyam, cruelty, mercilessness ; मूढत्वं mûḍhatvam, folly ; निर्व्रीडत्वं nirvríḍatvam, shamelessness ; निराकृतित्वम् nirâkṛititvam, irresolution ; उद्धतत्वम् uddhatvam, rashness ; असमत्वम् asamatvam, fickleness, changeability ; इति iti, these ; तामसानि tâmasâni, the effects of (the quality

of) darkness ; अन्तस्तृष्णा antastṛiṣṇá, internal thirst ; another reading is atastriṣṇâ in which case the meaning is, ataḥ param tṛiṣṇâ and concerning the rájas are to be related ; स्नेहः snehaḥ. fondness ; रागः râgaḥ, inordinate affection, passion ; लोभः lobhaḥ, covetousness ; हिंसा himsá, maleficence ; रतिः ratiḥ, love ; द्विष्टिः dviṣṭiḥ, hatred ; व्यावृततत्वम् vyâvṛitatvam, dissimulation ; ईर्ष्या îṣyá, jealousy ; अकामम् akâma m, vain, fruitless ; अस्थिरत्वं asthiratvam, restlessness ; चलत्वम् chaltavam, fickleness, caprice; व्यग्रत्वम् vyagratvam, excitement, unstableness ; जिगीषा jigíṣâ, emulation ; अर्थोपार्जनं arthopárjanam, pursuit of wealth ; मित्रानुग्रहणं mitránugrahaṇam, conciliation of friends ; परिग्रहावलम्बः parigraháavalambaḥ, energy in the management of household affairs ; अनिष्टेषु aniṣṭeṣu, disagreeable, undesired ; इन्द्रियार्थेषु indriyártheṣu, to sensual objects ; द्विष्टिः dviṣṭih, aversion ; इष्टेषु Iṣṭeṣu, to agreeable objects ; अभिष्वङ्गः abhiṣvaṅgaḥ, attachment, devotion ; शुक्तस्वरः śuktosvaraḥ, whispering ; अन्नतमः annatamaḥ, prodigality, largess-scattering ; तु tu, but, while ; इति iti, these ; राजसानि râjasánî, the result of the quality of passion ; एतैः etaiḥ, with these ; परिपूर्णः paripurṇaḥ, is filled; एतैः etaiḥ, by these ; अभिभूता abhibhûtá, is overpowered ; इति iti, thus ; अयं ayam, this ; भूतात्मा bhûtátmâ, elemental soul ; तस्मात् tasmât, therefore ; नानारूपाणि nânárúpâṇi, various or manifold forms ; आप्नोति ápnoti, assumes; इति iti, yes ; आप्नोति âpnoti, assumes ; इति iti, these.

TRANSLATION V.

Elsewhere it is said bewilderment, fear, sorrow, sleep, sloth, carelessness, old age, worry, hunger, thirst, niggardliness, anger, atheism, ignorance, jealousy, cruelty, foolishness, shamelessness, fickleness, fool-hardiness and perversity arise from *tamas*; internal desire, affection, attachment, avarice, slaughter, enjoyment, enmity, dissimulation, envy, aimlessness, impermanence, fickleness, emulation, acquisition of wealth, winning over friends, maintenanace of the family, hatred towards the vicious, sensual desires, excessive desire for the desired ones, whispering and possession and gift of food arise from *raja*. This embodied soul full of these and being overcome by these, therefore, assumes many forms, assumes many forms.

Commentary.

The present verse describes the qualities that arise from Tamas and

Rajas. the guṇas of the Sáṅkhya philosophy and says that on account of the variety of these qualities, the individual souls are manifold. The repetition of the words at the end indicates the end of the chapter.

END OF PRAPÂTHAKA III.

PRAPÂTHAKA IV.

I.

ते ह खलु वावोर्ध्वरेतसोऽतिविस्मिता अभिसमेत्योचुर्भगवन्नमस्तेऽस्त्वनुशाधि त्वमस्माकं गतिरन्या न विद्यत इति । अस्य को विधिर्भूतात्मनो येनेदं हित्वाऽऽत्मन्नेव सायुज्यमुपैति तान्होवाचेति ॥ १ ॥

ते te, they, the Válakhilyás; ह ha, once upon a time; खलु khalu, certainly; वाव váva, verily ; ऊर्ध्वरेतसः úrdhwaretasaḥ, whose passions were subdued ; अतिविस्मिताः ativismitáḥ, full of amazement ; अभिसमेत्य abhisametya, approaching him with due respect ; ऊचुः ûchuḥ, said; भगवन् bhagavan, O ! saint; नमः namaḥ, salutation, bow; ते te, to thee; तु tu, अनुशाधि anuśâdhi, teach further ; त्वम् tvam, thou ; अस्माकं asmákam, for us ; गतिः gatiḥ, way ; अन्या anya, no other ; न na, no ; विद्यते vidyate, is ; इति iti, these ; अस्य asya, of this ; भूतात्मनः bhûtâtmanaḥ, of the elemental soul ; कः kaḥ, what ; विधिः vidhiḥ. process ; येन yena, by which; इदं idam, identity with the elemental body ; हित्वा hitvâ, leaving ; आत्मन् âtman, in the internal soul ; एव eva, verily ; सायुज्यम् sâyujyam union or conjunction with the (true) soul: उपैति upaiti, obtains ; तान् tân, to them ; ह ha, participle; उवाच uvácha, said; इति iti, thus.

TRANSLATION I.

Verily those celibates being astonished and having approached in a proper form addressed him "Salutation to thee, O ! sire,

teach thou, thou art our refuge, there is none else. What is the means for the embodied soul, by which on leaving it, it becomes united He said to them.

Commentary.

The Válakhilyas being astonished at the exposition of the Self as put forth by Kratu approached him with great respect and asked him the mode by which the individual soul could get union with the supreme soul. The reply of Kratu is embodiod in the next verse.

II

अथान्यत्राप्युक्तं महानदीषूर्मय इवानिवर्तकमस्य यत्पु राकृतं समुद्रवेलेव दुर्निवार्यमस्य मृत्योरागमनं सदसत्फलम-यैः पाशैः पङ्गुरिव बद्धं बन्धनस्थस्येवास्वातन्त्र्यं यमविषय स्थस्येव बहुभयावस्थंमदिरोन्मत्त इव मोहमदिरोन्मत्तं पाप्म ना गृहीत इव भ्राम्यमाणं महोरगदष्ट इव विषयदष्टं महान्ध कारमिव रागान्धम्, इन्द्रजालमिव मायामयं स्वप्न इव मि थ्यादर्शनं कदलीगर्भ इवासारं नट इव क्षणवेषं चित्रभित्ति रिव मिथ्यामनोरमामित्यथोक्तम् । शब्दस्पर्शादयो ह्यर्था म-र्त्येऽनर्था इवाऽऽस्थिताः । येषां सक्तस्तु भूतात्मा न स्मरेत्प रमं पदम् ॥ २ ॥

अथ atha, now ; अन्यत्र anyatra, elsewhere ; अपि api. also ; उक्तं uktam, said ; महानदीषु mahânadîṣu, in large rivers ; ऊर्मयः ûrmayaḥ, the waves ; इव iva, like ; अनिवर्तकम् anivartakam, cannot be turned back or stayed ; अस्य asya, of that ; यत् yat, that which ; पुराकृतं purâkṛitam, has been done before ; समुद्रवेला samudravelá, the tide of the sea ; इव iva, like ; दुर्निवार्यम् durnivâryam, is hard to stem ; अस्य asya, of this ; मृत्योः mṛityoḥ, of death ; आगमनं ágamanam, approached ; सत् sat, good ; असत् asat, bad, evil ; फलमयैः phalamayaiḥ, by the consequences ; पाशैः pâśaiḥ, by the bonds or fetters ; पंगुः panguḥ, a cripple ; इव iva, like ; बद्धं baddham, bound ; बन्धनस्थस्य

bandhanasthasya, of a prisoner ; इव iva, like ; अस्वातन्त्र्यं asvátantryam, without freedom ; यमविषयस्थस्य yama viṣayasthasya, of one standing before one's judge ; इव iva, like ; बहुभयावस्थं bahubháyastham, beset by manifold fears; मदिरोन्मत्तः madironmattaḥ, intoxicated by wine; इव iva, like; मोहमदिरोन्मत्तं moha-madira-unmattam, intoxicated by the wine of illusion ; पाप्मना pâpmanâ, by an evil spirit ; गृहीतः grihîtaḥ, possessed ; इव iva, like ; भ्राम्यमाणां bhıâmyamâṇâm, rushing about, driven hither and thither ; महोरगदष्टः mahoragadaṣṭaḥ, one bitten by a great serpent ; इव iva, like ; विषयदष्टं viṣayadaṣṭam, bitten by external objects, महान्धकारम् mahá andhakâram, the darkness of midnight ; इव iva, like ; रागान्धम् râgândham, blinded or darkened by passion ; इन्द्रजालम् indrajâlam, magic, enchantment ; इव iva, like ; मायामयं máyâmayam, illusory, full of delusion ; स्वप्नः svapnaḥ, a dream ; इव iva, like ; मिथ्यादर्शनं mithyâ-darśanam, full of false apparitions : कदलीगर्भः kadalî-garbhaḥ, the pith or inside of a banana tree ; इव iva, like ; असारं asáram, unsubstantial, pithless ; नटः naṭaḥ, actor ; इव iva, like ; क्षणवेषं kṣaṇavesam, changing its dress every moment; चित्रभित्तिः chitra-bhittiḥ, a painted wall ; इव iva, like; मिथ्यामनोरमम् mitthyá-manoramam, falsely fair ; इति iti, these ; यथा yathâ, thus ; उक्तं uktam, therefore ; शब्दः śabdaḥ, sound ; स्पर्शादयः sparśa-âdayaḥ, touch &c ; हि hi, because ; अर्थाः artháḥ, real ; मर्त्ये martye, to a mortal ; अनर्थाः anarthaḥ, unreal ; इव iva, like ; अस्थिताः asthitâḥ, seen ; येषां yeṣám, to these ; सक्तः saktaḥ, devoted ; तु tu, thus ; भूतात्मा bhûtâtmá, the elemental soul ; न na, not ; स्मरेत् smaret, remembers ; परं param, supreme , पदं padam, sphere, place.

TRANSLATION II.

It is said elsewhere : like the waves in big rivers, the previous actions can not be set aside ; like the tide of an ocean, the advent of death can not be checked ; like a lame man, being entangled in the meshes of the fruits of good and bad actions ; like one in irons, without freedom ; like one in the realm of death, beset with many dangers ; like one intoxicated with wine, intoxicated with delusion ; like one under the influence of an evil star, moving about ; like one bitten by a big serpent, smitten by the sense objects ; like darkness, blind with worldly attachment ; like a jugglery, full of illusion ; like a dream, false scenes ; like the interior of a plantain tree, pithless ; like a player, temporarily dressed ; like a Painted wall, falsely beautiful. Again it is said,

sound, touch &c, the sensual objects are sources of trouble in a mortal ; entangled in them, the embodied self does not remember the great goal.

Commentary.

The verse as said above embodies Kratu's reply and describes the state of the individual soul in the world in a poetical language. It is so much immersed in the sensual and worldly pleasures under the influence of the actions performed by it in its previous births that it loses its freedom and behaves like one in intoxication. These sensual pleasures lead it to miseries and make it forget the ultimate goal, the heaven.

III

अयं वाव खल्वस्य प्रतिविधिर्भूतात्मनो यद्वेदविद्याधिगमः स्वधर्मस्यानुचरणं स्वाश्रमेष्वेवानुक्रमणं स्वधर्मस्य वा एतद्व्रतं स्तम्बशाखेवापराण्यनेनोर्ध्वभाग्भवत्यन्यथाऽवाङिऽत्येष स्वधर्मोऽभिहितो यो वेदेषु न स्वधर्मातिक्रमेणाऽऽश्रमी भवति । आश्रमेष्वेवानवस्थस्तपस्वी वेत्युच्यत इत्येतदयुक्तं नातपस्कस्याऽऽत्मज्ञानेऽधिगमः कर्मसिद्धिर्वेति । एवं ह्याह-तपसा प्राप्यते सत्त्वं सत्त्वात्संप्राप्यते मनः । मनसः प्राप्यते ह्यात्मा यमाप्त्वा न निवर्तत इति ॥ ३ ॥

अयं ayam, this ; वाव vâva, only ; खलु khalu, certainly ; अस्य asya, of this ; भूतात्मनः bhûta-átmanaḥ, of the elemental soul ; प्रतिविधिः pratividhiḥ, the way of remedy to counteract ; यत् yat, that ; वेदविद्याधिगमः veda-vidvâ-adhigamaḥ, acquirement of the knowledge of the Veda, the understanding true knowledge through the Veda ; स्वधर्मस्य svadharmasya, of one's own.duty ; अनुचरणं anucharaṇam, the performance ; स्वाश्रमेषु svâśrameṣu, to the order to which he happens to belong ; एव eva, the very ; अनुक्रमणं anukramaṇam, adherence, conformity ; स्वधर्मस्य svadharmasya, of one's own duty ; वै vai, indeed ; एतत् etat, this ; व्रतं vratam, canon, rule; स्तम्बशाखा stamba-śâkhá, the branch of a stem or a bush ; इव iva, like ; अपराणि aparáṇi, other performances ; अनेन anena, by this way, through it ; ऊर्ध्वभाक्

úrdhvabhák, in possession of the supreme or the highest above ; भवति bhavati, becomes, is ; अन्यथा anyathá, otherwise ; अवाङ् avâñ, downwards ; इति iti, thus ; एष: eṣaḥ, that alone : स्वधर्मः svadharmaḥ, one's own duty ; अभिहितः abhihitaḥ, declared ; यः yaḥ, which ; वेदेषु vedeṣu, in the Vedas ; न na, not ; स्वधर्मातिक्रमेण svadharmâ-tikrameṇa, by transgressing the duties of an order ; आश्रमी âsramî, belonging to an order ; भवति bhavati, is ; आश्रमेषु âsrameṣu, to the orders ; एव eva, thus ; अनवस्थः anavasthaḥ, not belonging or adhering to any of the orders; तपस्वी tapasvî, an ascetic; वा vá, or ; इति iti, participle ; उच्यते uchyate, say ; इति iti, a participle ; एतत् etat, this ; अयुक्तं ayuktam, wrong ; न na, not ; अतपस्कस्य atapaskasya, of a man who does not practise asceticism ; आत्मज्ञाने âtmajñáne, to the true knowledge of the soul ; अधिगमः adhigamaḥ, attainment ; कर्मसिद्धिः karma-siddhiḥ, the completion or perfection of the ceremonial or sacrificial works, attainment of the result of one's actions ; वा vâ, or ; इति iti, thus ; एवं evam, thus ; हि hi, truly ; आह áha, said ; तपसा tapasá, by ascetic observance or penance ; प्राप्यते prápyate, is obtained ; सत्त्वं sattvam, purity, goodness; सत्त्वात् sattvât, from purity, from goodness; सम्प्राप्यते samprâpyayate, obtained, is reached; मनः manaḥ, intelligence, understanding; मनसः manasaḥ, from intelligence or understanding; प्राप्यते prâpyate, is obtained ; हि hi, certainly ; आत्मा âtmâ, the soul ; यम् yam, that ; आप्त्वा áptvá, having obtained ; न na, not ; निवर्तते nivartate, returns, comes back ; इति iti, thus.

TRANSLATION III.

Verily the remedy for the embodied soul is the study of the Vedas, performing one's religious duty and following one's own religious order of life. Is is verily the rule of one's religious duty ; others are like branches of a pillar ; by them one goes upward, otherwise downward : this is enjoined as one's religious duty which is laid down in the Vedas. No one who violates his religious duty is in the religious order of life. He is said to be ascetic without a religious order in the religious orders of life ; it is improper. There is no acquistion in the spiritual knowledge or success to one who is not an ascetic; for it is said 'by asceticism one obtains righteousness, by righteousness discrimination, by discrimination Self, by obtaining which one does not return.

Commentary.

There are four varnas (castes), the Brâhmaṇa, Kṣatriya, Vaisya, and

Śûdra. There are four religious orders or stages in one's life, Brahâm-acharya, Grihastha, Vánaprastha and Sannyâsa. By sticking to the practice of one's own Varnâśrama, he rises up and becomes united with the highest self because austerity leads to righteousness, righteousness leads to true knowledge, true knowledge leads to the attainment of Self which ultimately leads to non return or re-absorption.

IV.

अस्ति ब्रह्मेति ब्रह्मविद्याविदब्रवीद्ब्रह्मद्वारमिदमित्येवै तदाह यस्तपसाऽपहतपाप्मा ॐ ब्रह्मणो महिमेत्येवैतदाह यः सुयुक्तोऽजस्रं चिन्तयति तस्माद्विद्यया तपसा चिन्तया चोप लभ्यते ब्रह्म। स ब्रह्मणः पर एता भवत्यधिदैवत्वं देवेभ्यश्चे त्यक्षय्यमपरिमितमनामयं सुखमश्नुते य एवं विद्वाननेन त्रिकेण ब्रह्मोपास्ते । अथ यैः परिपूर्णोऽभिभूतोऽयं रथितस्त्रै तैर्वैव मुक्तस्त्वात्मन्नेव सायुज्यमुपैति ॥ ४ ॥

अस्ति asti, is ; ब्रह्म Brahmâ, इति iti, thus ; ब्रह्मविद्यावित् Brahma-vidyá-vit, one who knew the knowledge of Brahman ; अब्रवीत् abravît, said ; ब्रह्मद्वारम् Brahmadvâram, the door to Brahman; इदम् idam, this (asceticism or penance) इति iti, this; एव eva, alone; एतत् etat, one; आह áha, says; यः yaḥ, who; तपसा tapasá, by penance or ascetic observances ; अपहतपाप्मा apahatapápma, one whose sin is purged away ; one who had cast off all sins ; ओ३म् Om, ब्रह्मणः brahamanaḥ, of Brahmâ ; महिमा mahimâ, greatness ; इति iti, this ; एव eva, only ; एतत् etat, this : आह âha, says ; यः yaḥ, who ; सुयुक्तः suyuktaḥ, well grounded (in Brahman), thoroughly concentrated in the thought of Brahman ; अजस्रं ajasram, continully, always ; चिन्तयति chintayati, meditates ; तस्मात् tasmát, therefore ; विद्यया vidyayâ, by knowledge ; तपसा tapasâ, by asceticism, by penance ; चिन्तया chintayá, by meditation ; च cha, and ; उपलभ्यते upalabhyate, is obtained, is gained ; ब्रह्म Brahmá, सः saḥ, such a person ; ब्रह्मणः brahmaṇaḥ, of Brahman ; परः paraḥ, beyond ; एता etâ, goer ; भवति bhavati, is ; अधिदैवत्वं adhidaivatvam, higher divinity; देवेभ्यः devebhyaḥ, than the gods ; च cha, and ; इति iti, this ; अक्षय्यम् aksayyam, indestructible ; अपरिमितम् aparimitam, infinite ; अनामयं anámayam, subject to no decay, unchangeable ; सुखम् sukham, bliss ; अश्नुते aśnute,

enjoys ; यः yaḥ, who ; एवंविद्वान् evam-vidvân, possessed of such knowledge; अनेन anena, with this ; त्रिकेण trikeṇa, by the triad ; ब्रह्म Brahma, उपास्ते upâste, worships ; अथ atha, thou ; यैः yaiḥ, by which ; परिपूर्णः paripûrṇaḥ, filled ; अभिभूतः abhibhûtaḥ, overcome, overpowered ; अयं ayam, he ; रथितः rathitaḥ, reduced to a mere charioteer ; च cha, and ; तैः taiḥ, from those things ; वा vá, also ; एव eva, even ; मुक्तः muktaḥ, freed, released ; तु tu, thus ; आत्मन् átman, with the soul ; एव eva, even ; सायोज्यम् sâyojyam, union; उपैति upaiti, obtains.

TRANSLATION IV.

'There is Brahma' said one who knew Brahma Vidyá, "it is the gate way to Brahma' said another whose soul was freed from sin by penances ; 'Om ! it is the glory of Brahma' said one who was properly engaged in constant meditation. Brahma is, therefore, to be obtained by knowledge, penance and meditation. He who worships Brahma in this threefold (ways) goes beyond Brahmá, becomes superior to the gods, and obtains undecaying, unlimited, indestructible happiness. He becomes free from them by which he was surrounded, overcome and enslaved and obtains reunion.

Commentary.

There are three modes of worship given in this verse, (1) knowledge, (2) penance (3) meditation. By these three modes of worship, one obtains Brahma, becomes superior to the gods and is ultimately united with him after the freedom from the worldly ties.

V.

ते होचुर्भगवन्नभिवादयसीत्यभिवादयसीति । निहितमस्माभिरेतद्यथावदुक्तं मनसीत्यथोत्तरं प्रश्नमनुब्रूहीति । अग्निर्वायुरादित्यःकालो यः प्राणोऽन्नं ब्रह्मा रुद्रो विष्णुरित्येकेऽन्यमभिध्यायन्त्येकेऽन्यं श्रेयः कतमो यः सोऽस्माकं ब्रूहीति तान्होवाचेति ॥ ५ ॥

ते te, they (the Válakhilyas); ह ha, verily; ऊचुः úchuḥ, said; भगवन् bhagavan, O! adorable one. O! saint; अभिवादी abhivâdî, teacher, explainer; असि asi, art; इति iti, thus; अभिवादी abhivádí, teacher, explainer; असि asi, art; इति iti, thus, निहितम् nihatam, has been laid up; अस्माभिः asmâbhiḥ, by us; एतत् etat, all this; यथावत् yathâvat, which; उक्तं uktam, hast said; मनसि manasi, in our mind; इति iti, thus; अथ atha, now; उत्तरं uttaram, further; प्रश्नम् praśnam, question; अनुब्रूहि anubrúhi, answer; इति iti, thus; अग्निः agniḥ, fire; वायुः Vâyuḥ, आदित्यः Âdityaḥ, कालः Kálaḥ, time; यः yaḥ, which; प्राणः práṇaḥ, breath; अन्नं annam, food; ब्रह्मा Brahmá, रुद्रः Rudraḥ, विष्णुः Viṣṇu, इति iti, thus; एके eke, some; अन्यम् anyam, one; अभिध्यायन्ति abhidhyáyanti, meditate; एके eke, some; अन्यं anyam, another; श्रेयः śreyaḥ, the best; कतमः katmaḥ, which: यः yaḥ, that; सः saḥ, that; अस्माकं asmâkam, for us; ब्रूहि brûhi, say; इति iti, thus; तान् tân, to them; ह ha, verily; उवाच uvácha, said; इति iti, thus.

TRANSLATION V.

They said "O! sire, thou art a speaker, a speaker; we have kept what you have spoken in our mind; answer other questions. Agni, air, sun, Time, that which is vital air, food, Brahma, Rudra, Viṣṇu; one class meditates on some of them and others on others. Tell us who is the best of them for us; and he said to them.

Commentary.

The Vâlakhilyas after thanking Kritu asked a further question as to the particular deity whom they should worship out of of the many deities mentioned in the text.

VI.

ब्रह्मणो वावैता अग्र्यास्तनवः परस्यामृतस्याशरीरस्य तस्यैव लोके प्रतिमोदतीह यो यस्यानुषक्त इत्येवं ह्याह। ब्रह्म खल्विदं वाव सर्वम्। या वास्या अग्र्यास्तनवस्ता अभिध्यायेदर्चयेन्निह्नुयाच्चात स्ताभिः सहैवोपर्युपरि लोकेषु चरत्यथ कृत्स्नक्षय एकत्वमेति पुरुषस्य पुरुषस्य ॥ ६ ॥

इति मैत्र्युपनिषदि चतुर्थः प्रपाठकः ॥ ४ ॥

ब्रह्मणः brahmaṇaḥ, of brahman ; वाव váva, verily ; एताः etâḥ, these ; अग्र्याः agryaḥ, principal, chief ; तनवः tanavaḥ, forms, manifestations ; परस्य parasya, of the supreme, of the highest ; अमृतस्य amṛitasya, of the immortal ; अशरीरस्य aśarîrasya, of the unembodied, of the incorporeal ; तस्य tasya, of him ; एव eva, this ; लोके loke, in the world ; प्रतिमोदति pratimodati, rejoices ; इह iha, here ; यः yaḥ, he ; यस्य yasya, to which ; अनुशक्तः anuśaktaḥ, devoted, clings ; इति iti, thus ; एवं evam, thus ; हि hi, verily ; आह âha, said, spake ; ब्रह्म Brahma, खलु khalu, indeed ; इदं idam, this ; वाव váva, verily ; सर्वं sarvam, all; याः yâḥ those, which ; वा vá, or, another reading is : "vásyâḥ" meaning 'worthy to be dwelt in' ; अस्याः asyâḥ, his, Brahmás ; अग्र्या agryaḥ, principal, chief ; तनवः tanavaḥ, forms, manifestations ; ताः táḥ, them ; अभिध्यायेत abhidhyâyet, meditate on ; अर्चयेत archayet, worship ; निन्हुयात ninhuyât, discard, reject ; च cha, and ; अतः ataḥ, thence; ताभिः tábhiḥ, with these ; सह saha, with ; एव eva, thus ; उपरि upari, to higher worlds ; उपरि upari, in higher worlds ; लोकेषु lokeṣu, in worlds ; चरति charati, wanders, proceeds ; अथ atha, when ; कृत्स्नक्षये kṛitsnakṣaye, on the perishing of the all. The 'all' refers to Hiraṇyagarbha, residing in the satyaloka and in whom is contained the entire universe of the Devas. The dissolution of the 'All', therefore, means 'on the coming to an end of the life of Brahmá ; एकत्वम् ekatvam, one, absorbed ; एति eti, becomes ; पुरुषस्य puruṣasya, in the puruṣa, in the supreme Brahman ; पुरुषस्य puruṣasya, in the puruṣa or the supreme Brahman

TRANSLATION VI.

"They are verily the foremost forms of the supreme, immortal and incorporeal Brahma ; he takes pleasure here in him to whom he is devoted" He said thus, Brahma is certainly all this, let him meditate, worship and eleminate those who are his foremost forms with them alone he wanders in the upper regions and on the entire destruction gets united with the self, with the self."

Commentary.

Kratu replies to the question put by the Válakhilyas in the preceding verse. He says that the deities mentioned in the preceding verse are the different manifestations of Brahma, One can make a selection from

them according to his liking Let him worship him ; after his death he migrates to the higher regions and ultimately on the dissolution of the universe, he is absorbed in the self. The repetition of the words at the end indicates the end of the chapter.

END OF PRAPÂTHAKA IV.

PRAPÂTHAKA V.

I.

अथ यथेयं कौत्सायनी स्तुतिः—त्वं ब्रह्मा त्वं च वै विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः। त्वमग्निर्वरुणो वायुस्त्वमिन्द्रस्त्वं निशाकरः॥ त्वमन्नस्त्वं यमस्त्वं पृथिवी त्वं विश्वं त्वमथाच्युतः। स्वार्थे स्वाभाविकेऽर्थे च बहुधा संस्थितिस्त्वयि॥ विश्वेश्वर नमस्तुभ्यं विश्वात्मा विश्वकर्मकृत। विश्वभुग्विश्वमायुस्त्वं विश्वक्रीडारतिप्रभुः॥ नमः शान्तात्मने तुभ्यं नमो गुह्यतमाय च। अचिन्त्यायाप्रमेयाय अनादिनिधनाय चेति॥ १॥

अथ atha, now, next ; यथा yathá, as ; इयं iyam, the following ; कौत्सायनी kautsâyanî, kutsáyana's ; स्तुतिः stutiḥ. hymn of praise ; त्वं tvam, thou ; ब्रह्मा Brahmâ, त्वम् tvam, thou ; च cha, and ; वै vai, verily ; विष्णुः Viṣṇuḥ, त्वं tvam, thou ; रुद्रः Rudraḥ, त्वं tvam, thou ; प्रजापतिः Prajápatiḥ, त्वम् tvam, thou ; अग्निः Agniḥ, वरुण. Varuṇaḥ, वायुः Vâyuḥ, त्वम् tvam, thou ; इन्द्रः Indraḥ, त्वं tvam, thou ; निशाकरः niśákaraḥ, the Moon ; त्वम् tvam, thou ; अन्नः annaḥ, food, that is, he who is devoured by all ; eater, that is, he who devours all ; त्वं tvam, thou ; यमः Yamaḥ, त्वं tvam, thou ; पृथिवी prithivî, the earth ; त्वं tvam, thou ; विश्वं viśvam, all ; त्वम् tvam, thou ; अथ

atha, and ; अच्युतः achyutaḥ, the Imperishable ; स्वार्थे svárthe, proper ; स्वाभाविके svábhávike, natural, relative, अर्थे arthe, for good, for ends; च cha, and ; बहुधा bahudhâ, manifold ; संस्थितिः saṃsthitiḥ, dependence ; त्वयि tvayi, on thee ; विश्वेश्वर viśveśvara, Lord of the Universe ; नमः namaḥ, salutation ; तुभ्यं tubhyam, thee ; विश्वात्मा viśvátmá, the self of all; विश्वकर्मकृत् viśvakarmakṛit, the maker of all ; विश्वभुक् viśvabhuk, the enjoyer of all ; विश्वमायुः viśvamâyuḥ, thou art all life ; त्वं tvam, thou; विश्वक्रीडारतिप्रभुः viśva-krîdá rati-prabhuḥ, the lord of all pleasure and joy ; नमः namaḥ, glory, salutation ; शान्तात्मने śántâtmane, to the tranquil-souled ; तुभ्यं tubhyam, to thee , नमः namaḥ, salutation, glory ; गुह्यतमाय guhyatamáya, to the deeply hidden ; च cha, and ; अचिन्त्याय achintyáya, to the inconceivable or incomprehensible ; अप्रमेयाय aprameyâya, to the indemonstrable or immeasurable ; अनादिनिधनाय anádi-nidhanáya, to one who has neither beginning nor end ; च cha, and.

TRANSLATION I.

Here is the praise song composed by Kutsâyana. "Thou art Brahman, thou art verily Viṣṇu, thou art Rudra, thou art Lord of the universe, thou art fire, thou art Varuṇa, air, thou art Indra, thou art moon.

Thou art food, thou art Yama, thou art earth, thou art universe, ether, infallible ; there is generally a stay in thee for one's own and natural interest.

O ! Lord of the universe, salutation to thee ; thou art the soul of the universe, thou art the creator of the universe, enjoyer of the universe, life of the universe, thou art Lord engaged in the universsal play.

Salutation to thee who art calm, hidden (indescribable), incomprehensible, unmeasurable and without beginning and end.

Commentary.

Brahma is praised in his different manifestations and his different qualities are mentioned. The praise song is said to be after Kutsáyana, a seer of the Vedic hymn.

II

तमो वा इदमग्र आसीदेकं तत्परे स्यात्तत्परेणेरितं

विषमत्वं प्रयात्येतद्रूपं वै रजस्तद्रजः खल्वीरितं विषमत्वं प्रयात्येतद्वै सत्त्वस्य रूपं तत्सत्त्वमेवेरितं रसः संप्रास्रवत्, सोंऽशोऽयं यश्चेतामात्रः प्रतिपुरुषः क्षेत्रज्ञः संकल्पाध्यवसायाभिमानलिङ्गः प्रजापतिर्विश्वेत्यस्य प्रागुक्ता एतास्तनवः। अथ यो ह खलु वावास्य तामसोंऽशोऽसौ स ब्रह्मचारिणो योऽयं रुद्रोऽथ यो ह खलु वावास्य राजसोंऽशोऽसौ स ब्रह्मचारिणो योऽयं ब्रह्माऽथ यो ह खलु वावास्य सात्त्विकोंऽशोऽसौ स ब्रह्मचारिणो योऽयं विष्णुः स वा एष एकस्त्रिधा भूतोऽष्टधैकादशधा द्वादशधाऽपरिमितधा वोद्भूत उद्भूतत्वाद्भूतं भूतेषु चरति प्रविष्टः स भूतानामधिपतिर्बभूवेत्यसा आत्माऽन्तर्बहिश्चान्तर्बहिश्च ॥ २ ॥

इति मैत्र्युपनिषदि पञ्चमः प्रपाठकः ॥ ५ ॥

तमः tamaḥ, darkness, inertia ; वै vai, verily, indeed ; इदम् idam, this ; अग्रे agre, in the beginning, at the first ; आसीत् ásít, was ; एकं ekam, alone ; तत् tat, it, that ; परे pare, in the highest, in the supreme ; स्यात् syát, was, abode ; तत् tat, it, that (Tamas) ; तत्परेण tat-pareṇa, by that supreme Brahman ; ईरितं íritam, moved, being set in motion ; विषमत्वं viṣamatvam, inequality ; प्रयाति prayáti, passes into ; एतत् etat, this ; रूपं rûpam, form, वै vai, verily, indeed ; रजः rajaḥ, obscurity, activity, motion ; तत् tat, this ; रजः rajaḥ, obscurity, activity, motion ; खलु khalu, alone ; ईरितं îritam, being moved ; विषमत्वं viṣamatvam, inequality, unevenness ; प्रयाति prayâti, assumes, passes into ; एतत् etat, this ; वै vai, indeed ; सत्त्वस्य sattvasya, of goodness of rhythm ; रूपं rûpam, form ; तत् tat, this ; सत्त्वम् sattvam, goodness, rhythm ; एव eva, alone ; ईरितं îritam, being moved ; रसः rasaḥ, flavour, essence ; सम्प्रस्रवत् samprasravat, flowed forth ; सः saḥ, this ; अंशः amśaḥ, portion ; अयं ayam, that ; यः yaḥ, which ; चेतामात्रः chetâmátraḥ, measured by the soul, entirely intelligent. Inferred by the existence of intelligence. Experienced as a mere witness of self-luminosity. A particle or point of brilliancy or consciousness ; प्रतिपुरुषः pratipuruṣaḥ,

reflected in each individual ; क्षेत्रज्ञः kṣetrajñaḥ, cognizant of the body, the personality, the soul ; सङ्कल्पः saṅkalpaḥ, volition, conception, the idea "I must do such a thing" ; अध्यवसायः adhyavasâyaḥ, ascertainment, willingness. The mental modification in the form of realising the result; the means and the object aimed at by one's saṅkalpa or determination. Thus the first stage is determination and the second stage is the knowledge of the means and for attaining that end ; अभिमानः abhimánaḥ, consciousness, self-reliance, believing ; लिङ्गः lingaḥ, signs ; प्रजापतिः prajápatiḥ, the god of the macrocosm ; विश्व viśva, the goddess of the macrocosm ; इति iti, and ; अस्य asya, his ; प्रागुक्ता prâguktâ, before-mentioned ; एता: etâḥ, these ; तनवः tanavaḥ, forms, bodies ; अथ atha, now ; यः yaḥ, that ; ह ha, verily ; खलु khalu, indeed ; वाव váva, verily ; अस्य asya, his ; तामसः támasaḥ, inertia ; अंशः aṁśaḥ, portion ; असौ asau, that ; सः saḥ, he ; ब्रह्मचारिणः brahmachâriṇaḥ, O ! students ; यः yaḥ, who ; अयं ayam, he ; रुद्रः Rudraḥ, अथ atha, then ; यः yaḥ, that ; ह ha, indeed ; खलु khalu, indeed ; वाव váva, verily ; अस्य asya, his ; राजसः râjasaḥ, activity ; अंशः aṁśaḥ, portion ; असौ asau, that ; सः saḥ, he ; ब्रह्मचारिणः Brahmachâriṇaḥ, O ! students ; यः yaḥ, who ; अयं ayam, he ; ब्रह्मा Brahmá, अथ atha, now ; यः yaḥ, that ; ह ha, indeed ; खलु khalu, indeed ; वाव váva, verily ; अस्य asya, his ; सात्त्विकः sáttvikaḥ, rhythm ; अंशः aṁśaḥ, portion ; असौ ásau, that ; सः saḥ, he ; ब्रह्मचारिणः Brahmacháriṇaḥ, O ! students ; यः yaḥ, who ; अयं ayam, he ; विष्णुः Viṣṇuḥ; सः saḥ, he ; वै vai, truly ; एषः eṣaḥ, he ; एकः ekaḥ, one ; त्रिधा tridhâ, threefold ; भूतः bhútaḥ, existing ; अष्टधा aṣṭadhá, eight-fold ; एकादशधा ekâdaśadhâ, eleven-fold; द्वादशधा dvádaśadhá, twelve-fold ; अपरिमितधा aparimitadhá, infinite times ; वा vâ, or, उद्भूतः udbhûtaḥ, manifested everywhere ; उद्भूतत्वात् udbhútatvát, from being manifested ; भूतं bhûtam, the being ; भूतेषु bhúteṣu, in all beings ; चरति charati, pervades ; प्रविष्टः praviṣṭaḥ, enters ; सः saḥ, he ; भूतानाम् Bhútânám, of all beings ; अधिपतिः adhipatiḥ, lord ; बभूव babhûva, was ; इति iti, thus ; असौ asau, he ; आत्मा âtmâ, soul ; अन्तः antaḥ, within ; बहिः bahiḥ, without ; च cha, and ; अन्तः antaḥ, within, बहिः bahiḥ, without ; च cha, and.

TRANSLATION II.

In the beginning, this was all entire darkness (Tamas). It was in the supreme; it being disturbed by the supreme, became uneven: it is verily the form of Rajas. That Rajas being disturbed became uneven ; it is verily the form of Satva. That Satva being disturbed oozed as essence. It is that part which is intelligent

and in every person called knower who is characterised by determination, attempt and egoism and known as the Lord of the universe and viśwa (all). These his manifested forms have been described previously ; now that which is its *tamas* part, O ! celibates, is Rudra ; that which is its *Rajas* part, O ! celibates, is Brahmá ; that which is its *satwa* part, O ! celibates, is Visnu. He verily being one became three-fold, eight-fold, eleven-fold, twelve-fold and infinite. Having assumed the forms, he became a being ; having entered into the created beings, he pervades them and became the Lord of the created beings. This self is inside, outside and inside and outside.

Commentary.

After the hymn composed by Kutsâyana, the verse describes the state anterior to the creation. It is described in the language of the Sâṅkhya philosophy. There is a play on the word 'tamas' ; it means darkness and also the guṇa called tamas' in the Sâṅkhya school of philosophy. There was non-entity in the beginning called *chaos* by the Greeks and *Tamas* in the Rigveda; c.f. Rigveda x. 129. 3. See Manu 1. 5. It existed in the supreme Self. Tamas being disturbed, by him lost its equilibrium and became Rajas ; Rajas being disturbed lost its equipose and became Satva. Satva being disturbed oozed out what is called essence (rasa). It is the intelligent sabstance, knower (ego, subject). It is called kṣetrajña in Sanscrit, the same word occurs in the Bhagavadgîtá chap xiii.

This intelligent substance manifests itself in determination, attempt and egoism or self-consciousness ; it is differently called as the Lord of the universe or the universe alone. The verse then explains the trinity; its *tamas* portion is Rudra, the *Rajas* portion is Brahmá, the *Sattwa* portion is Visnu. It manifests itself in unlimited forms ; in this veiw he is himself a being : but having pervaded every created being in the universe internally and externally, he is their Lord.

END OF PRAPÂTHAKA V.

PRAPÂTHAKA VI.

I.

द्विधा वा एष आत्मानं बिभर्त्ययं यः प्राणो यश्चासा आदित्यः । अथ द्वौ वा एता अस्य पन्थाना अन्तर्बहिश्चाहो रात्रेणैतौ व्यावर्तेते । असौ वा आदित्यो बहिरात्माऽन्तरात्मा प्राणोऽतो बहिरात्मक्या गत्याऽन्तरात्मनोऽनुमीयते गति रित्येवं ह्याह । अथ यः कश्चिद्विद्वानपहतपाप्माऽक्षाध्यक्षोऽ वदातमनास्तन्निष्ठ आवृत्तचक्षुः सो अन्तरात्मक्यागत्या बहि रात्मनोऽनुमीयते गतिरित्येवं ह्याह । अथ य एषोऽन्तरादि त्ये हिरण्मयः पुरुषो यः पश्यतीमां हिरण्यवस्थात स एषोऽ न्तरे हृत्पुष्कर एवाऽऽश्रितोऽन्नमत्ति ॥ १ ॥

द्विधा dvidhâ, in two ways, two fold ; वै vai, verily; एषः eṣaḥ, this (soul); आत्मानं âtmánam, the self ; बिभर्ति bibharti, bears ; अयं ayam, he ; यः yaḥ, who ; प्राणः prâṇaḥ, breath ; यः yaḥ, who ; च cha, and ; असौ asau, he, yonder ; आदित्यः ádityaḥ, the sun ; अथ atha, therefore ; द्वौ dvau, two ; वा vâ, or ; एतौ etau, these : अस्य asya, his ; पन्थानौ panthánau, paths ; अन्तः antaḥ, within ; बहिः bahiḥ, without ; च cha, and ; अहोरात्रेण aho-rátreṇa, in a day and night ; एतौ etau, they both ; व्यावर्तेते vyávartete, revolve, turn back ; असौ asau, yonder ; वै vai. or ; आदित्यः âdityaḥ, sun ; बहिः bahiḥ, outer ; आत्मा âtmâ, soul, self ; अन्तः antaḥ, internal ; आत्मा âtmá, soul ; प्राणः prâṇaḥ, breath ; अतः ataḥ, hence ; बहिरात्मक्या bahirátmakyâ, of the external soul ; गत्या gatyâ, by the motion ; अन्तः antaḥ, internal ; आत्मनः âtmanaḥ, of the soul ; अनुमीयते anumîyate, is inferred ; गतिः gatiḥ, motion ; इति iti, thus ; एवं evam, thus ; हि hi, verily ; आह âha, is said ; अथ atha, now ; यः yaḥ, he ; कः kaḥ, चित chit, any one ; विद्वान् vidván, wise ; अपहतपाप्मा apahata-pâpmâ, void of sin ; अक्षाध्यक्षः akṣâdhyakṣaḥ, the master or overseer of the senses ; अवदातमनाः avadátamanâḥ, pure-minded, clear-minded ; तन्निष्ठा tanniṣṭhâ, firmly abiding in him, firmly grounded in the

Self ; आवृत्तचक्षुः âvṛitta-chakṣuḥ, having the eyes withdrawn (from all external objects), looking away (from all earthly objects) , स sa, he उ u, verily ; अन्तरात्मक्या antarátmakyá, of the internal soul ; गत्या gatyá, by the motion ; वहिः bahiḥ, external ; आत्मनः átmanaḥ, of the soul ; अनुमीयते anumíyate, is inferred ; गतिः gatiḥ, motion ; इति iti, thus ; एवं evam. so ; हि hi, verily; आह áha, is said ; अथ atha, now ; यः yaḥ, that ; एषः eṣaḥ, that; अन्तः antaḥ, within ; आदित्ये áditye, the sun ; हिरण्मयः hiraṇmayaḥ, golden ; पुरुषः puruṣaḥ, person, being ; यः yaḥ who ; इमां imâm, this (earth) ; पश्यति paśyati, beholds, looks upon ; हिरण्यवस्थात् hiraṇyavasthât, from the golden sphere ; सः saḥ, he ; एषः eṣaḥ, who ; अन्तरे antare, within ; हृत्पुष्करे hritpuṣkare, in the lotus of the heart ; एव eva, alone ; आश्रितः áśritaḥ, abiding, entering ; अन्नम् annam, food (that is, the various objects presented by the senses, as sound, &c) ; अत्ति atti, devours (percieves).

TRANSLATION I.

This verily nourishes the Self in two ways, viz, the vital air and the sun. Now there are two ways for it, internal and external which turn into day and night. This Sun is the external self and the vital air is the internal self ; by the motion of the external self is measured the motion of the internal self. For it is said, now a knower who is free from sin, controller of the organs, of purified mind, having faith in him and eyes turned inside measures with the internal self the external self. For it is said, now this which is inside the sun (viz:) the golden being who looks upon it (earth) from his splendid place is situate in the lotus of the heart and eats food.

Commentary.

Having described the intelligent self the highest goal of Brahmavidyâ, the different manifestations in the form of the minor divinities for the meditation of a devotee and the ultimate union of the individual self with the universal soul, the present and the seventh chapters deal with some of the means to effect the union. These two chapters are called supplementary chapters (khila). The embodied soul is maintained by the vital air and the sun ; you may call them two ways or modes— one internal and the other external—for the vital air is the internal self and the sun is the external self. The movement of the vital air is mea-

sured by that of the sun which causes day and night. In a day of twenty-four hours, there are 21600 numbers of respiration. See at P. 63 of the Siddhánta Darśanam vol. xxix, of the Sacred Books of the Hindus. According to Śankarânanda the scholiast, there are 21000 numbers of respiration in a day. Be that as it may, the sun is thus the measure or the standard to measure the number of respirations. But an advanced yogî can extend the limit of age which is hundred years by controlling the passage of the vital air, called Práṇáyáma in the yoga philosophy. This is what is called the regulation of life breaths. Ordinarily, the sun is measurer of one's life but in the case of an advanced yogî, it is just the reverse. The verse then concludes by saying that the being in the sun and that in the man's heart is the same; one shines outside and the other is the cause of the animal heat in the human body which causes the digestion of food.

II.

अथ य एषोऽन्तरे हृत्पुष्कर एवाऽऽश्रितोऽन्नमत्ति स एषोऽग्निर्दिवि श्रितः सौरः कालाख्योऽदृश्यः सर्वभूतान्यन्नमत्तीति। कः पुष्करः किमयो वेति। इदं वाव तत्पुष्करं योऽयमाकाशोऽस्येमाश्चतस्रो दिशश्चतस्र उपदिशो दलसंस्था आसम्। अर्वाग्विचरत एतौ प्राणादित्या एता उपासीतोमित्येतदक्षरेण व्याहृतिभिः सावित्र्या चेति ॥ २ ॥

अथ atha, now; यः yaḥ, that; एषः eṣaḥ, which; अन्तरे antare, within; हृत्पुष्करे hrit-puṣkare, in the lotus of the heart; एव eva, thus; आश्रितः âśritaḥ, dwelling, entering; अन्नम् annam, food; अत्ति atti, devours; सः saḥ, he; एषः eṣaḥ, the same; अग्निः agniḥ, fire; दिवि divi, in the sky; श्रितः śritaḥ, dwelling; सौरः sauraḥ, solar; कालाख्यः kâ'ákhyaḥ, being called time; अदृश्यः adriśyaḥ, invisible; सर्वभूतानि sarva-bhûtâni, all beings; अन्नम् annam, as food; अत्ति atti, devours; इति iti, thus; कः kaḥ, what; पुष्करः puṣkaraḥ, lotus; किम्मयः kimmayaḥ, of what composed, वा vá, and; इति iti, thus; इदं idam, the same; वाव váva, verily; तत tat, that; पुष्करं puṣkaram, lotus; यः yaḥ, that; अयम् ayam, which; आकाशः âkáśaḥ, space, ether; अस्य asya, its; इमाः imâḥ, these; चतस्रः chatasraḥ, four; दिशः diśaḥ, quarters; चतस्रः chatasraḥ, four; उपदिशः upadisaḥ, intermediate points;

दलसंस्था: dalasaṁstháḥ, petals ; आसं âsam, are ; अर्वाक् arvâk, keeping near to each other ; विचरतौ vicharatau, revolve, move on ; एतौ etau, these two ; प्राणादित्यौ práṇádityau, breath and the sun ; एतौ etau, these two ; उपासीत upâsîta, let (him) worship ; ओम् Om ; इति iti, thus ; एतदक्षरेण etat-akṣareṇa, with the syllable ; व्याहृतिभि: vyáhṛitibhiḥ, by the mystical words ; सावित्र्या sávitryá, with the Sâvitrî or Gáyitrí hymn ; च cha, and ; इति iti, thus.

TRANSLATION II.

Now this who resides in the lotus of the heart and eats food is the fire and he who resides in heaven as solar fire called time is invisible and eats all created beings. What is the lotus ? Of what is it made ? It is verily the lotus which is the ether ; its four quarters and the intermediate corners are its leaves. These two, viz:, the vital air and the sun move towards each other ; let one worship them with the letter 'Om', vyahritis and Savitri.

Commentary.

As seen in the preceding verse there are two deities, viz, one the sun pervading the heaven the other the vital air pervading the heart. Both should be meditated upon with Om, Bhû, Bhuvaḥ, and Swaḥ (called vyâhritis) and the Gáyatri which is a verse no. 10 from the third book and 62nd hymn of the Rigveda.

The heart in the text is called lotus from its supposed resemblance to the lotus leaf. It really resembles a betel-leaf.

द्वे वाव ब्रह्मणो रूपे मूर्तं चामूर्तं चाथ यन्मूर्तं तदसत्यं यदमूर्तं तत्सत्यं तद्ब्रह्म तज्ज्योति: स आदित्य: स वा एष ओमित्येतदात्माऽभवत्स त्रेधाऽऽत्मानं व्यकुरुतोमिति तिस्रो मात्रा एताभि: सर्वमिदमोतं प्रोतं चैवास्मीत्येवं ह्याहैतद्वा आदित्य ओमित्येवं ध्यायताऽऽत्मानं युञ्जीतेति ॥३॥

द्वे dve, two ; वाव vâva, verily, indeed ; ब्रह्मण: Brahmaṇaḥ, of Brahman ; रूपे rúpe, two forms ; मूर्तम् mûrtam, material (effect) ; अमूर्तम् amûrtam,

immaterial (cause) ; च cha, and ; अथ atha, now ; यत yat, that; मूर्तं múrtam, material ; तत tat, that ; असत्यं asatyam, unreal, false ; यत yat, which ; अमूर्तं amúrtam, immaterial ; तत tat, that ; सत्यं satyam, real, true ; तत tat, that ; ब्रह्म Brahma, Brahman ; तत tat, that ; ज्योतिः jyotiḥ, light ; यत yat, which ; ज्योतिः jyotiḥ, light ; सः saḥ, that ; आदित्यः ádityaḥ, sun ; सः saḥ, this ; वै vai, verily ; एषः eṣaḥ (sun) , ओम् Om ; इति iti, thus ; एतत etat, आत्मा átmá, self ; अभवत abhavat, became ; सः saḥ, he ; त्रेधा tredhâ, into three parts, three-fold ; आत्मानं átmánam, himself ; व्यकुरुत vyakuruta, divided ; ओम् Om ; इति iti, thus ; तिस्रः tisraḥ, three ; मात्राः mâtráḥ, letters ; एताभिः etâbhiḥ, by these; सर्वम् sarvam, all, इदम् idam, this, ओतं otam, woven; प्रोतं protam, interwoven; च cha, and ; एव eva, thus ; अस्मि asmi, am ; इति iti, thus ; एवं evam, thus ; हि hi, this , आह áha, speaks ; एतत etat, this ; वा vâ, or ; आदित्यः âdityaḥ, the sun ; ओम् Om, इति iti, thus ; एवं evam, thus; ध्यायते dhyáyate, meditate; आत्मानं átmânam, (your) soul; युञ्जीत yuñjîta, fix, join ; इति iti, thus.

TRANSLATION III.

There are two forms of Brahma one with the body and the other without the body ; that which is with the body is false and that which is without the body is true. It is Brahma, it is light, it is sun : it became verily the soul of 'Om'. It divided itself into three ; Om has three letters, with these the whole of it is interwoven as warp and woof; it is 'I.' It is said "The sun is verily Om ; meditating thus let him unite his self."

Commentary.

The corporeal and incorporeal nature of Brahma is described in this anuvâka. The former is false and the latter is true. It is manifested in the light of the sun. It is represented by the symbol 'om'. It is composed of three letters a, u & m with which the whole universe is pervaded. It is 'I' the ego, the self, the sun. One should meditate upon it.

IV.

अथान्यत्राप्युक्तमथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथः । इत्यसौ वा आदित्य उद्गीथ एष प्रण वा इत्येवं ह्याहोद्गीथं प्रणवाख्यं प्रणेतारं भारूपं विगत-

निन्द्रं विजरं विमृत्युं त्रिपदं त्र्यक्षरं पुनः पञ्चधा ज्ञेयं निहितं गुहायामित्येवं ह्याह। त्रिपादूर्ध्वमूलं ब्रह्म शाखा आकाशवाय्वग्न्युदकभूम्यादय एकोऽश्वत्थनामैतद्ब्रह्मैतस्यैतत्तेजो यदसावादित्यः। ओमित्येतदक्षरस्य चैतत्। तस्मादोमित्यनेनैतदुपासीताजस्रमिति। एकोऽस्य संबोधयितेत्येवं ह्याह। एतदेवाक्षरं पुण्यमेतदेवाक्षरं परम्। एतदेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत्॥ ४॥

अथ atha, aud ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; अथ atha, now ; खलु khalu, truly ; यः yaḥ, what ; उद्गीथः Udgîthaḥ; सः saḥ, that ; प्रणवः Praṇavaḥ, यः yaḥ, what ; प्रणवः praṇavaḥ, Om ; सः saḥ, that ; उद्गीथः Udgîthaḥ इति iti, thus ; असौ asau, yonder ; वा vá, or ; आदित्यः ádityaḥ, sun ; उद्गीथः Udgîthaḥ; एषः eṣaḥ, he ; प्रणवः praṇavaḥ, Om ; इति iti, thus ; एवं evaṃ, thus ; हि hi, this ; आह áha, saith ; उद्गीथं Udgîtham, प्रणवाख्यं praṇavâkhyam, called praṇava ; प्रणेतारं praṇetâram, the commencer of rites, the leader (in the performance of sacrifices) ; भारूपं bhârûpam, whose essence is brightness, bright ; विगतनिद्रं vigata-nidram, void of all sleep, sleepless ; विजरं vijaram, inviolable by age, free from old age ; विमृत्युं vimṛityum, inviolable by death, free from death ; त्रिपदं tripadam, possessed of three steps, three-footed; त्र्यक्षरं tryakṣaram, possessed or consisting of three letters ; पुनः punaḥ, again ; पञ्चधा pañchadhâ, fivefold ; ज्ञेयं jñeyam, to be known ; निहितं nihitam, concealed ; गुहायाम् guháyâm, in a cavern, placed in the cave ; इति iti, thus ; एवं evam, thus ; आह áha, saith ; हि hi, because ; ऊर्ध्वमूलं ûrdhvamûlam, with his root upward ; त्रिपाद tripâd, with his three feet, three-footed ; ब्रह्म Brahma, Brahman ; शाखाः śâkhâḥ, branches ; आकाशः ákáśaḥ, space, ether ; वायुः Vâyuḥ, air ; अग्निः agniḥ, fire ; उदकः udakaḥ, water ; भूमिः bhûmiḥ, earth ; आदयः âdayaḥ, the rest ; एकः ekaḥ, this one ; अश्वत्थः aśvatthaḥ, fig-tree ; नामा nâmâ, by the name of ; एतत् etat, it ; ब्रह्म Brahma, Brahman ; एतस्य etasya, of it, thereof ; तत् tat, that ; तेजः tejaḥ, splendour, light ; यत् yat, which ; असौ asau, yonder ; आदित्यः ádityaḥ, sun ; ओम् Om; इति iti, thus ; एतदक्षरस्य etat akṣarasya, of that syllable ; च cha, and ; एतत् etat, it ; तस्मात् tasmát, therefore ; ओम् Om, इति iti, following ; अनेन anena, with this ; एतत् etat, this (breath and sun, as manifestations of Brahman) ;

उपासीत upásîta, let (him) worship ; अजस्रम् ajasram, ceaselessly, for ever ; इति iti, thus एकः ekaḥ, one ; सम्बोधयिता sambodhayitá, the verse which utters praise ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith ; एतद् etat, this ; एव eva, alone ; अक्षरं akṣaram, syllable ; पुण्यम् puṇyam, holy, pure ; एतत् etat, this ; एव eva, alone ; अक्षरं akṣaram, syllable ; परं param, supreme, highest ; एतद् etat, this ; एव eva, only ; अक्षरं akṣaram, syallable ; ज्ञात्वा jñâtvâ, knowing ; यः yaḥ, he ; यत् yat, whatever ; इच्छति ichhhati, desires ; तस्य tasya, his ; तत् tat, that.

TRANSLATION IV.

Elsewhere it is said that which is a song (udgítha) is forsooth Om (Praṇava) and that which is Om is a song. The sun is verily a song, it is Om. It is said, "The song named Om, the leader, manifested in light, sleepless, without age, without death, three footed, three lettered, to be known again in five parts and concealed in the cave." It is said. "The three footed Brahma has root upward, the branches are, ether, air, fire, water, earth &c. The one named fig tree, viz., this creation is Brahma Its light is the yonder sun which is that of the letter 'om'. Let one therefore, meditate on it with 'om' repeatedly. There is one praise verse about it which says 'This letter is holy, this letter is supreme. Whatever, one who knows this letter wishes, is his.'

Commentary.

Udgîtha is a song sung by the Sáma singers ; the om therein is the praṇava of the *vahvricha* school and the praṇava of the *vahvrichs* school is the Udgîtha of the Udgâtri priest. The Sun represents Udgîtha *cum* praṇava ; the *praṇava* is therefore, Udgîtha, the guide, the light, wakeful, ageless, undecaying consisting of three words or letters, viz, *a*, *u* and *m* and pervading the body in the form of five vital airs called Prâṇa, Apána, Vyâna. Udâna and Samâna, and residing in the heart. Again Brahma is described as having the root above and the branches in the form of the elements &c. He has three feet as said in the Rigveda x. 90. 3. He is creation represented by an Aśwatha tree (not staying till tomorrow). See Kaṭha vi. 1. Gîtâ xv 1 and 2. The light thereof is the Sun which is also the light of 'om'. One should, therefore, worship the vital air or the sun with 'om' constantly. Its praises are described in a couplet 'It is the

holiest and supreme letter ; one who knows the importance or excellence of 'om' gets every object accomplished.

V.

अथान्यत्राप्युक्तं स्वनवत्येषाऽस्य तनूः । योमिति स्त्री पुंनपुंसकेति लिङ्गवत्येषाऽथाग्निर्वायुरादित्य इति भास्वत्येषाऽथ ब्रह्मा रुद्रो विष्णुरित्यधिपतिवत्येषाऽथ गार्हपत्यो दक्षिणाग्निराहवनीय इति मुखवत्येषाऽथ ऋग्यजुः सामेति विज्ञानवत्येषा भूर्भुवः स्वरितिलोकवत्येषाऽथ भूतं भव्यं भविष्यदिति कालवत्येषाऽथ प्राणोऽग्निः सूर्य इति प्रतापवत्येषाऽथान्नमापश्चन्द्रमा इत्याप्यायनवत्येषाऽथ बुद्धिर्मनोऽहंकार इति चेतनवत्येषाऽथ प्राणोऽपानो व्यान इति प्राणवत्येषेत्यत ओमित्युक्तेनैताः प्रस्तुताः अर्चिता अर्पिता भवन्तीत्येवं ह्याहैतद्वै सत्यकाम परं चापरं च ब्रह्म यदोमित्येतदक्षरमिति ॥५॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; स्वनवती svanavatî, sound-endowed ; एषा esá, this ; अस्य asya, of him ; तनूः tanuḥ, form, body ; या yâ, which ; ओम् Om ; इति iti, thus ; स्त्री strî, feminine ; पुम् pum, masculine ; नपुंसक napumsaka, neuter ; इति iti, thus ; लिङ्गवती lingavatî, gender-endowed ; एषा esâ, these ; अथ atha, now ; अग्निः agniḥ, fire ; वायुः váyuḥ, wind ; आदित्यः âdityaḥ, the sun ; इति iti, thus ; भास्वती bhâsvatî, light-endowed ; एषा eṣá, this ; अथ atha, now ; ब्रह्मा Brahmâ ; रुद्रः Rudraḥ ; विष्णुः Viṣṇuḥ ; इति iti, thus ; अधिपतिवती adhipativatî, lord-endowed ; एषा eṣá, this ; अथ atha, now ; गार्हपत्यः Gárhapatyaḥ; दक्षिणाग्निः Dakṣ'ṇagniḥ, आहवनीया Âhavaníyá इति iti, thus ; मुखवती mukhavatî, mouth-endowed ; एषा eṣâ, this ; अथ atha, now ; ऋक् rik, यजुः Yaju; साम Sâman; इति iti, thus ; विज्ञानवती vijñânavatî, knowledge-endowed ; एषा eṣâ, this ; भूः Bhuḥ, भुवः Bhuvaḥ, स्वः Svaḥ; इति iti, thus ; लोकवती lokavatî, world-endowed ; एषा eṣâ, this ; अथ atha, now ; भूतं bhûtam, past ; भव्यं bhavyam, present ; भविष्यत् bhaviṣyat, future ; इति iti, thus ; कालवती kâlavatî, time-endowed ; एषा eṣâ, this ; अथ atha, now, प्राणः práṇaḥ, breath;

अग्निः agniḥ, fire ; सूर्यः sûryaḥ, sun ; इति iti, thus ; प्रतापवती pratápavatî, heat-endowed ; एषा eṣâ, this ; अथ atha, now ; अन्नम् annam, food ; आपः ápaḥ, water ; चन्द्रमा chandramâ, moon ; इति iti, thus ; अपि api, even ; अयनवती áyanavatî, growth-endowed ; एषा eṣâ, this ; अथ atha, now ; बुद्धिः buddhiḥ, intellect ; मनः manaḥ, mind ; अहङ्कारः ahaṅkáraḥ, consciousness, personality ; इति iti, thus ; चेतनवती chetanavatî, thought-endowed, intelligence-endowed ; एषा eṣá, this ; अथ atha, then ; प्राणः Práṇaḥ; अपानः Apânaḥ; व्यानः Vyânaḥ, इति iti, thus ; प्राणवती práṇavatî, breath-endowed ; एषा eṣá, this ; इति iti, thus ; अतः ataḥ, therefore ; ओम् Om ; इति iti, thus; उक्तेन uktena, aforesaid ; एताः etáḥ, these forms ; प्रस्तुताः prastutaḥ, praised ; अर्चिताः architaḥ, worshipped ; अर्पिताः arpitâḥ, sacrificed ; भवन्ति bhavanti, are ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith ; एतत् etat, this ; वै: vai, alone ; सत्यकाम Satyakáma, O ! Satyakáma, परम् param, superior, high ; च cha, and ; अपरम् aparam, inferior, low ; च cha, and ; ब्रह्म Brahma, Brahman ; यत् yat, which ; ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरम् akṣaram, syllable , इति iti, thus.

TRANSLATION V.

Elsewhere it is also said, 'its body is made of sounds'; the 'om' is feminine, masculine and neuter and has, a body of genders; it is fire, air and sun and has a body of light ; it is Brahmá, Rudra and Viṣṇu and has a body of the lords; it is Gárhyapatya, Dakṣina and Âhavaniya fires and has a body of mouths; it is Rik, Yajus and Sáma and has a body of knowledge ; it is 'bhu', 'bhuva' and 'swa' and has a body of regions ; it is past, present and future and has a body of time ; it is vital air, fire and sun and has a body of heat; it is food, water and moon and has a body of growth ; it is intellect, mind and egoism and has a body of intelligence; it is práṇa, apâna and vyána and has a body of vital airs. When Om is, therefore, pronounced, all these are praised, worshipped (and) offered. It is said. "O ! Satyakâma that which is 'om' letter is verily the high and low Brahma."

Commentary.

In this anuváka, the excellence of 'Om' is described. Different manifestations in nature and different bodily activities are represented in the mystic syllable 'Om'. When one utters 'Om' all the different

deities are thereby praised and worshipped. Ultimately the anuváka concludes by an instruction given by Pippalâda to his disciple Satyakáma to the effect that 'om' includes both the higher and lower gods in it. As to higher and lower Brahma see Max Muller's three lectures on the Vedanta philosophy at p. 133. (1894).

VI

अथाव्याहृतं वा इदमासीत्स सत्यं प्रजापतिस्तपस्तप्त्वाऽनुव्याहरद्भूर्भुवः स्वरित्येषैवास्य प्रजापतेः स्थविष्ठा तनूर्या लोकवतीति स्वरित्यस्याः शिरो नाभिर्भुवो भूः पादा आदित्यश्चक्षुः । चक्षुरायत्ता हि पुरुषस्य महती मात्रा चक्षुषा ह्ययं मात्राश्चरति सत्यं वै चक्षुरक्षिण्यवस्थितो हि पुरुषः सर्वार्थेषु चरति । एतास्माद्भूर्भुवः स्वरित्युपासीतानेन हि प्रजापतिर्विश्वात्मा विश्वचक्षुरिवोपासितो भवतीत्येवं ह्याह । एषा वै प्रजापतेर्विश्वभृत्तनूः । एतस्यामिदं सर्वमन्तर्हितमस्मिंश्च सर्वस्मिन्नेषाऽन्तर्हितेति । तस्मादेषोपासीत ॥ ६ ॥

अथ atha, now ; अव्याहृतं avyâhritam, unuttered ; वा vâ, or; इदम् idam, this (world) ; आसीत् âsît, was ; सः saḥ, he ; सत्यं satyam, forsooth, verily ; प्रजापतिः Prajâpatiḥ; तपः tapaḥ, latent consciousness ; तप्त्वा taptvá, having kindled ; अनुव्याहरत् anuvyáharat, uttered in order ; भूः Bhúḥ; भुवः Bhuvaḥ; स्वः Svaḥ, इति iti, thus ; एषा eṣâ, this ; एव eva, alone ; अस्य asya, that ; प्रजापतेः prajâpateḥ, of prajápati, स्थविष्ठा sthaviṣṭhâ, grossest ; तनूः tanûḥ, body ; या yâ, which ; लोकवती lokavatî, world-endowed ; इति iti, thus ; स्वः Svaḥ; इति iti, thus ; अस्याः asyâḥ, thereof, of that body ; शिरः śiraḥ, head ; नाभिः nâbhiḥ, the navel ; भुवः Bhuvaḥ ; भूः Bhûḥ ; पादाः pâdâḥ, the feet ; आदित्यः adityaḥ, the sun; चक्षुः chakṣuḥ, the eye ; चक्षुः chakṣuḥ, in the eye ; आयत्ता âyattâ, is fixed, depends : हि hi, because ; पुरुषस्य puruṣasya, man's, of the soul ; महती mahati, great, wide ; मात्रा mátrá, measure, range ; चक्षुषा chakṣuṣá, by the eye ; हि hi, because ; अयं ayam, it ; मात्राः mâtráh, objects, measurements ; चरति charati, ranges over, makes ; सत्यं satyam, truth ; वै vai, verily ; चक्षुः chakṣuḥ, the eye ; अक्षिणि akṣiṇi, in the eye ;

अवस्थित: avasthitaḥ, dwelling ; हि hi, because ; पुरुष: puruṣaḥ, soul, person ; सर्वार्थेषु sarvârtheṣu, over all things or objects ; चरति charati, ranges, proceeds ; एतस्मात् etasmát, therefore ; भू: bhúḥ; भुव: Bhuvaḥ ; स्व: Svaḥ ; इति iti, thus ; उपासीत upásîta, let worship ; अनेन anena, thereby ; हि hi, because ; प्रजापति: Prajapatiḥ; विश्वात्मा viśvâtmâ, the soul of the world, the self of all ; विश्वचक्षु: viśva-chakṣuḥ, the eye (sun) of the world ; इव iva, like ; उपासित: upásitaḥ, worshipped ; भवति bhavati, is ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, saith ; एषा eṣâ, the sun ; वै vai, verily ; प्रजापते: prajâpateḥ, of prajápati ; विश्वभृत viśvabhrit, world-bearing, all-supporting ; तनु: tanuḥ, form, body ; एतस्याम् etasyâm, in it ; इदं idam, this ; सर्वम् sarvam, all ; अन्तर्हितम् antarhitam, absorbed, अस्मिन् asmin, in this ; च cha, and ; सर्वस्मिन् sarvasmin, in all ; एषा eṣâ, (the light) ; अन्तर्हिता antarhitâ, is absorbed, is hidden ; इति iti, thus ; तस्मात् tasmât, therefore ; एषा eṣâ, this ; उपासीत upâsíta, is worshipped, let (a man) worship.

TRANSLATION VI.

All this was not assigned name ; truth, the Lord of the universe having performed a penance uttered successively 'bhu', 'bhuva', and 'swa'. It is the Prajâpati's grossest body which has regions ; heaven (swa) is his head, the intervening space (Bhuva) is the navel, the earth (Bhú) is the foot and the sun is the eye. When the eye is open, it is the great range of the puruṣa, for with it he percieves the objects. Truth is verily the eye because the *puruṣa* residing in the eye perceives all objects. One should, therefore, meditate on 'Bhu', 'Bhuva' and 'Swa,' because the Lord of the created beings, the soul of the universe and the eye of the universe is thereby worshipped. It is said 'it is verily the all-maintaining body of the Lord of the created beings ; therein is concealed all this and in all this it is concealed. One should, therefore, worship it.

Commentary.

Having described the excellence of 'om' in the previous anuváka, the present anuvâka describes the importance of the 'Bhu', 'Bhuva' and 'Sva' which are techincally called *vyâhriti*. In the beginning of the creation, there were no names, so the Lord called the upper region 'Swa,' the

lower region 'Bhu' and the middle region 'Bhuva'. These regions are the grossest forms of the Lord ; the upper region called heaven is his head ; the lower region is his foot and the middle region is his navel. The sun is his eye. Hence the eye in the body of a person is very important, because by means of it he sees all external objects When one meditates on the mystic spllables 'Bhu', 'Bhuva' and 'Swa', he thereby worships the Lord of the universe. The *vyâhriti* is the manifestation of the Lord and should, therefore, be meditated upon.

VII.

तत्सवितुर्वरेण्यमित्यसौ वा आदित्यः सविता स वा एवं प्रवरणीय आत्मकामेनेत्याहुर्ब्रह्मवादिनोऽथ भर्गो देवस्य धीमहीति सविता वै देवस्ततो योऽस्य भर्गाख्यस्तं चिन्तयामीत्याहुर्ब्रह्मवादिनोऽथ धियो यो नः प्रचोदयादिति बुद्धयो वै धियस्ता योऽस्माकं प्रचोदयादित्याहुर्ब्रह्मवादिनः । अथ भर्ग इति यो ह वा अमुष्मिन्नादित्ये निहितस्तारकोऽक्षिणि वैष भर्गाख्यः । भाभिर्गतिरस्य हीति भर्गः । भर्जयतीति वैष भर्ग इति रुद्रो ब्रह्मवादिनः । अथ भ इति भासयतीमाल्लोंकान्र इति रञ्जयतीमानि भूतानि ग इति गच्छन्त्यस्मिन्नागच्छन्त्यस्मादिमाः प्रजास्तस्माद्भरगत्वाद्भर्गः । शश्वत्सूयमानात्सूर्यः सवनात्सविताऽऽदानादादित्यः पवनात्पावनोऽथाऽऽपोऽप्यायनादित्येवं ह्याह ।

खल्वात्मनोऽऽत्मा नेताऽमृताख्यश्चेता मन्ता गन्तोत्स्रष्टाऽऽनन्दयिता कर्ता वक्ता रसयिता घ्राता द्रष्टा श्रोता स्पृशति च विभुर्विग्रहे संनिविष्ट इत्येवं ह्याह । अथ यत्र द्वैतीभूतं विज्ञानं तत्र हि शृणोति पश्यति जिघ्रति रसयति

चैव स्पर्शयति सर्वमात्मा जानीतेति यत्राद्वैतीभूतं विज्ञानं कार्यकारणकर्मनिर्मुक्तं निर्वचनमनौपम्यं निरुपाख्यं किं तद् वाच्यम् ॥ ७ ॥

तत् tat. that ; सवितुः Savituḥ; वरेण्यम् vareṇyam, adorable; इति iti, in these words (of the Gáyitrî) ; असौ asau, yonder ; वा vâ, or; आदित्यः âdityaḥ, sun ; सविता savitá, savitṛi ; सः saḥ, he ; वा vâ, verily ; एवं evam, thus ; प्रवरणीयः pravaraṇîyaḥ, is to be chosen ; आत्मकामेन átmakâmena, by him who desires the soul, by the lover of self ; इति iti, so ; आहुः áhuḥ, say ; ब्रह्मवादिनः Brahmavádinaḥ, they who declare spiritual knowledge, the Brahma-teachers ; अथ atha, again ; भर्गः Bhargḥ, brilliant, radiant ; देवस्य devasya, of the god ; धीमहि dhîmahi. meditate on ; इति iti, here ; सविता savitá, savitṛi, वै vai, verily ; देवः devaḥ, deity ; ततः tataḥ, therefore ; यः yaḥ, which ; अस्य asya, its ; भर्गाख्यः bhargâkhyaḥ, called bhargaḥ ; तं tam, that; चिन्तयामि chintayámi, meditate on; इति iti, so; आहुः âhuḥ, say; ब्रह्मवादिनः Brahma-vádinaḥ, they who declare spiritual knowledge, the Brahma-teachers; अथ atha, again; धियः dhiyaḥ intellect; यः yaḥ, who; नः naḥ, us; प्रचोदयात् prachodayât, stimulate; इति iti, here; बुद्धयः buddhayaḥ, thoughts; वै vai, verily; धियः dhiyaḥ, intellect; ताः táḥ, these; यः yaḥ, who; अस्माकं asmâkam, ours, प्रचोदयात् prachodayát, may move, should stir up; इति iti, so; आहुः áhuḥ, say; ब्रह्मवादिनः Brahma-vádinaḥ, they who declare spiritual knowledge, the Brahma-teachers; अथ atha, now, as for; भर्गः bhargaḥ, splendour; इति iti, so; यः yaḥ, who; ह ha, that; वा vâ, or; अमुष्मिन् amuṣmin, yonder; आदित्ये áditye, in the sun ; निहितः nihitaḥ, is placed ; तारकः tárakaḥ, pupil ; अक्षिणि akṣiṇi, in the eye ; वा vá, or ; एषः eṣaḥ, he ; भर्गाख्यः bhargâkhyaḥ, is called bharga; भाभिः bhâbhiḥ, by rays ; गतिः gatiḥ, going forth, motion ; अस्य asya, his ; हि hi, hence; इति iti, thus; भर्गः bhargaḥ, splendour; भर्जयति bharjayati, parches; इति iti, thus ; वा vá, or; एषः eṣaḥ, he; भर्गः bhargaḥ, splendour; इति iti, thus; रुद्रः Rudraḥ; ब्रह्मवादिनः Brahma-vádinaḥ, they who declare spiritual knowledge, the Brahma-teachers; अथ atha, or ; भ bha; इति iti, thus ; भासयति bhásayati, enlightens, lights up; इमान् imán, all these; लोकान् lokân, worlds; र 'Ra'; इति iti, thus; रञ्जयति rañjayati, gladdens; इमानि imâni, all these; भूतानि bhûtáni, beings ; ग 'Ga' ; इति iti, thus ; गच्छन्ति Gachchhanti, go ; अस्मिन् asmin, to him ; आगच्छन्ति ágachchhanti, come ; अस्मात् asmát, from him ; इमाः imâḥ, these ; प्रजाः prajâḥ, creatures ; तस्मात् tasmát, thence, therefore ; भरगत्वात् bharagatvát. from being bha-ra-ga; भर्गः bhargaḥ, splendour; शश्वत् śaśvat, continually; सूयमानात् sûyamánát, because soma is continually sque-

ezed out ; सूर्यः Sûryaḥ; सवानात् savánât, from bringing forth; सविता savitá, savitṛi ; आदानात् ádánât, from taking (ádá), because he takes up ; आदित्यः Âdityaḥ ; पवनात् pavanát, from puryfying, because he purifies ; पावनः pávanaḥ, (fire); अथ atha, now; आपः ápaḥ, water ; अप्यायनात् apyáyanát, from giving increase, because it nourishes ; इति iti, thus ; एवं evam, thus ; हि hi, this ; आह âha, saith (the teacher) ; खलु khalu, surely ; आत्मनः átmanaḥ, of the body; आत्मा átmá, the soul ; नेता netá, impeller ; अमृताख्यः amṛitâkhyaḥ, called immortal, whose name is immortality ; चेता chetá, thinker , मन्ता mantâ, perceiver ; गन्ता gantâ, goer ; आनन्दयिता ánandayitá, the delighter ; उत्स्रष्टा utsraṣṭâ, the evacuator ; कर्ता kartâ, the doer ; वक्ता vaktâ, the speaker ; रसयिता rasayitâ, the taster ; घ्राता ghrátá, the smeller ; द्रष्टा draṣṭâ, the seer ; श्रोता śrotâ, the hearer ; स्पृशति spṛiśati, touches ; च cha, and ; विभुः vibhuḥ, pervader ; विग्रहे vigrahe, into the body ; सन्निविष्टः sanniviṣṭaḥ, having entered ; इति iti, thus ; एवं evam, thus ; हि hi, because; आह áha, saith (the teacher) ; अथ atha, now ; यत्र yatra, where ; द्वैतीभूतं dvaitíbhûtam, twofold, multiplied ; विज्ञानं vijñánam, knowledge, pure intelligence ; तत्र tatra, there ; हि hi, because ; शृणोति śriṇoti, hears ; पश्यति paśyati, sees ; जिघ्रति jighrati, smells ; रसयति rasayati, tastes ; च cha, and ; एव eva, thus ; स्पर्शयति sparśayati, causes to touch ; सर्वम् sarvam, all ; आत्मा âtmá, the soul ; जानीते jánîte, knows ; इति iti, thus ; यत्र yatra, where ; अद्वैतीभूतं advaitîbhútam, not twofold (subjective only), in its unity ; विज्ञानं vijñânam, knowledge, pure intelligence ; कार्य kárya, effect ; कारण káraṇa, cause ; कर्म karma, action ; निर्मुक्तं nirmuktam, divested of ; निर्वचनम् nirvachanam, bare of title ; अनौपम्यं anaupamyam, without a comparison or likeness ; निरूपाख्यं nirûpákhyam, without a predicate ; किं kim, what (is that) ; तत् tat, it ; अवाच्यं áváchyam, cannot be told.

TRANSLATION VII.

'That adorable of the generator ; the sun is verily the generator and is also to be worshipped by those desirous of self. So it is said by those who know Brahma. As to 'I meditate on the lustre of the god', the sun is verily the god, I, therefore, meditate on what is called his lustre. so it is said by those who know Brahma. As to 'so that he may stimulate our intellect', the intellect is verily the brain ; may he stimulate it in us : so it is said by those who know Brahma. As to 'lustre' ; that which is placed in the sun or in the pupil of the eye, is called lustre ; because his motion is with the rays, lustre (is so called) ; because

he destroys it, therefore, 'lustre' means Rudra; so those who know Brahma (say). Now as to 'Bha', it illuminates all these worlds; as to 'Ra', it pleases all the created beings, as to 'Ga' in it all the created beings merge and from it they come out, therefore, by reason of illuminating, pleasing and going and coming, it is called 'lustre.' By reason of constantly pressing out the soma juice, he is Súrya; by reoson of bringing forth, he is Savitá; by reason of eating up, he is Âditya; by reason of purifying, he is Pávana; by reason of nourishing, he is Âpa. So it is said, the self of self is verily the leader named immortal, the thinker, the perceiver, the goer, the evacuator, the enjoyer, the actor, the speaker the taster, the smeller, the seer, the hearer; and he touches: the Lord has entered the body. So it is said, where the knowledge is dualistic, there he certainly hears, sees, smells, tastes and touches. The self knows every thing. Where the knowledge is non-dualistic, devoid of effect, cause and act, indescribable, incomparable and undefinable, what is it? it is unspeakable.

Commentary.

The present Anuváka explains the Gáyatri verse (Rigveda iii. 62. 10); after having explained the *Praṇava* and *vyáhriti* in the preceding *anuvâkas*. It runs thus.

तत्सवितुर्वरेण्यं भर्गोदेवस्यधीमहि।
धियो योनः प्रचोदयात् ॥

"We meditate on the lustre of the god generator (Savitâ), so that he may stimulate our intellect." This verse also occurs in the Yajurveda iii. 35. xxii, 9. and xxx. 2. Samveda Uttarârchika vi. 3. The Anuvâka attempts to explain every word of it,

In the first passage तत्सवितुर्वरेण्यं which is translated here as 'that adorable of the generator,' the generator, means the sun. He is to be worshipped by a devotee desirous of salvation. In the seond passage (भर्गोदेवस्य धीमहि) 'We meditate on the lustre of the god, the 'god' refers to the sun because he is a shining deity (from √dev=to shine). In the last passage (धियोयोनः प्रचोदयात) 'so that he may stimulate our intellect' the 'intellect'. means brain. After explaining the three passages the verse explains

the words used in the Gáyatri. The word (भर्ग) *bharga* which is translated by me as 'lustre' is explained to mean the light in the sun or in the pupil of the eye. Lustre (Bharga) in the sun is so called, because he travels day and night by means of his rays (Bhá). The third derivation is that the word 'Bharga' is made up of Bha+r+ga ; 'Bha' means to illuminate, 'Ra' means 'to delight, to please' and 'Ga' means to go in or come out. The divine splendour is so called by reason of illuminating, delighting, merging in and issuing forth of the created beings. The five words 'Savitṛ' Sûrya, Âditya, Pávana and Âpa are explained to mean supreme God whose manifestations are the different deities. He pervades the whole universe and the human body and performs various actions by means of the bodily organs. The Anuváka then concludes with an explanation of the difference between dualism and non-dualism. In the former, there are both subject and object but in the latter, there is the subject without the object and the state therein is indescribable.

VIII.

एष हि खल्वात्मेशानः शंभुर्भवो रुद्रः प्रजापतिर्विश्वसृग्घिरण्यगर्भः सत्यं प्राणो हंसः शास्ता विष्णुर्नारायणोऽर्कः सविता धाता विधाता सम्राडिन्द्र इन्दुरिति । य एष तपत्यग्निरिवाग्निना पिहितः सहस्राक्षेण हिरण्मयेनाण्डेन । एष वाव जिज्ञासितव्योऽन्वेष्टव्यः सर्वभूतेभ्योऽभयं दत्त्वाऽरण्यं गत्वाऽथ बहिः कृत्वेन्द्रियार्थान्स्वाच्छरीरादुपलभेतैनमिति । विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम्। सहस्र रश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

एषः eṣaḥ, this, the same ; हि hi, verily ; खलु khalu, yea ; आत्मा átmâ, soul, self ; ईशानः îśána, Lord ; शम्भुः Śambhuḥ; भवः Bhavaḥ ; रुद्रः Rudraḥ ; प्रजापतिः prajápatiḥ, (lord of creatures) ; विश्वसृक् viśvasṛik, creator of all ; हिरण्यगर्भः Hiraṇyagarbhaḥ ; सत्यं śatyam, truth ; प्राणः prâṇaḥ, breath ; हंसः haṁsaḥ (rajasa) ; शास्ता śástâ, ordainer, ruler ; विष्णुः Viṣṇuḥ; नारायणः Náráyaṇaḥ ; अर्कः arkaḥ, the sun ; सविता Savitâ ; धाता dhátá, upholder,

supporter ; विधाता vidhâtâ, maker, creator ; सम्राट् samrâṭ, the king ; इन्द्रः Indraḥ ; इन्दुः induḥ, moon ; इति iti, thus ; यः yaḥ. who ; एषः eṣaḥ, he ; तपति tapati, warms ; अग्निः agniḥ, fire, lamp ; इव iva, as, like ; अग्निना agninâ, by a fire ; पिहितः pihitaḥ, concealed, hidden ; सहस्राक्षेण sahasrâkṣeṇa, by thousand eyes ; हिरण्मयेन Hiraṇmayena, by golden ; अण्डेन aṇḍena, by ball, by egg ; एषः eṣaḥ, he ; वा vâ, or ; जिज्ञासितव्यः jijñásitavyaḥ, is to be inquired after, is to be thought after ; अन्वेष्टव्यः auveṣṭavyaḥ, is to be sought after ; सर्वभूतेभ्यः sarvabhútebhyaḥ, to all living beings; अभयं abhayam, fearlessness, farewell ; दत्वा datvá, having producod, having said ; अरण्यं to the forest ; गत्वा gatvâ, having gone ; अथ atha, and ; बहिःकृत्वा bahiḥkritvâ, having renouced, having put at a distance ; इन्द्रियार्थान् indriyârthân, all the objects of the senses, all sensuous objects ; स्वान् svân, one's own ; शरीरात् śarîrât, from the body ; उपलभेत upalabheta, let (a man) comprehend; एनम् enam, the soul ; इति iti, thus ; विश्वरूपं viśvarúpam, bears or assumes all forms ; हरिणं hariṇam, who is golden, the seizer of all ; जातवेदसं játavedasam, who knows all beings ; परायणं parâyaṇam, who ascends highest, the supreme support ; ज्योतिः jyotiḥ, light, splendour ; एकं ekam, the one, alone ; तपन्तं tapantam, he who dries up all things or warms us ; सहस्ररश्मिः sahasraraśmiḥ, the thousand-rayed ; शतधा śatadhá, in a hundred ways ; वर्तमानः vartamânaḥ, abiding ; प्राणः práṇaḥ, the life ; प्रजानाम् prajânâm, of all creatures ; उदयति udayati, rises ; एषः eṣaḥ, this ; सूर्यः sûryaḥ, sun.

TRANSLATION VIII.

This self is verily the Lord, the beneficient, the existent, the terrible, the maker of the universe, the creator, the golden child, the truth, the vital air, the soul, the governor, Viṣṇu, Nárâyaṇa, the adorable, the generator (vivifier), the supporter, the ordainer, the sovereign, Indra and the moon. He shines covered with golden egg of thousaud eyes like fire covered with fire. He is to be enquired into and searched after granting peace to the created beings, going to the forest and having thrown aside the sensuous objects ; let one with his body obtain him who is many in form, the destroyer, the knower of the created beings, the light, the one shining. The sun, the life of the beings present in hundred-fold forms with thousand rays, rises.

Commentary.

The different names of the Lord based on his various qualities are

given. It is he who shines in the the whole unlimited universe. He should be enquired into and searched thoroughly. He manifests himself in the shape of the sun in our solar system whose life and activity he is.

IX.

तस्माद्वा एष उभयात्मैवंविदात्मन्नेवाभिध्यायत्यात्मन्नेव यजतीति ध्यानं प्रयोगस्थं मनो विद्वद्भिः ष्टुतं मनः पूतिमुच्छिष्टोपहतमित्यनेन तत्पावयेत् । मन्त्रं पठति—उच्छिष्टोच्छिष्टोपहतं यच्च पापेन दत्तं मृतसूतकाद्वा वसोः पवित्रमग्निः सवितुश्च रश्मयः पुनन्त्वन्नं मम दुष्कृतं च यदन्यत् । अद्भिः पुरस्तात्परिदधाति । प्राणाय स्वाहाऽपानाय स्वाहा व्यानाय स्वाहा समानाय स्वाहोदानाय स्वाहेति पञ्चभिरभिजुहोति । अथावशिष्टं यतवागश्नात्यतोऽद्भिर्भूय एवोपरिष्टात्परिदधात्याचान्तो भूत्वाऽऽत्मेज्यानः प्राणोऽग्निर्विश्वोऽसीति च द्वाभ्यामात्मानमभिध्यायेत । प्राणोऽग्निः परमात्मा वै पञ्चवायुः समाश्रितः । स प्रीतः प्रीणातु विश्वं विश्वभुक् विश्वोऽसि वैश्वानरोऽसि विश्वं त्वया धार्यते जायमानम् । विशन्तु त्वामाहुतयश्च सर्वाः प्रजास्तत्र यत्र विश्वामृतोऽसीति । एवं न विधिना खल्वनेनात्ताऽन्नत्वं पुनरुपैति ॥ ९ ॥

तस्मात् tasmât, therefore ; वै vai, certainly ; एषः eṣaḥ, he ; उभयात्मा ubhayátmâ, both these souls ; एवंवित् evamvit, who thus knows ; आत्मन् átman, in the soul ; एव eva, only ; अभिध्यायति abhidhyáyati, contemplates ; आत्मन् âtaman, in the soul ; एव eva, only ; यजति yajati, offers, sacrifices ; इति iti, such ; ध्यानं dhyánam, contemplation ; प्रयोगस्थं prayogastham, absorbed in worship, absorbed in these acts; मनः msnaḥ, mind ; विद्वद्भिः vidvadbhiḥ, by the wise ; स्तुतं stutam, is approved, is praised; मनःपूतिम् manaḥpûtim, the filth of the mind ; उच्छिष्टोपहतम् Uchchhiṣtopahatam ; इति iti, and ; अनेन anena, by the following ; तत् tat, then ; पावयेत् pâvayet, purify ; मन्त्रं man-

tram, verse; पठति Paṭhati, reads; उच्छिष्ट uchchhiṣṭa, food-leavings, food that is left; उच्छिष्टोपहतं uchchhiṣṭopahatam, food touched by leavings, food defiled by food left ; यत् yat, it ; च cha, and; पापेन pâpena, by a sinner; दत्तं dattam, given ; मृतसूतकात् mṛitasûtakât, after the birth of a dead child ; वा vá, or ; वसोः vasoḥ, of vasu ; पवित्रम् pavitram, purifying, cleansing ; अग्निः agniḥ, power ; सवितुः savituḥ, of savitṛi ; रश्मयः raśmayaḥ, beams ; पुनन्तु punantu, let purify ; अन्नं annam, food ; मम mama, my ; दुष्कृतम् duṣkṛitam, sin ; च cha, and; यत् yat, which ; अन्यत् anyat, other : अद्भिः adbhiḥ, with water ; पुरस्तात् purastát, first (in thought) ; परिदधाति paridadhâti, wraps up ; प्राणाय práṇâya, to the air of respiration ; स्वाहा Sváhâ ; अपानाय apânáya, to the descending air ; स्वाहा Svâhá ; व्यानाय vyánâya, to the circulating air ; स्वाहा Svâhâ ; समानाय samánáya, to the equalising air ; स्वाहा Svâhâ ; उदानाय udânâya, to the ascending air ; स्वाहा Sváhá ; इति iti, thus ; पञ्चभिः pañchabhiḥ, with these five (mantras) ; अभिजुहोति abhijuhoti, makes the offering, offers (the food) ; अथ atha, then ; अवशिष्टं avaśiṣṭam, the remainder ; यतवाक् yatavák, in silence ; अश्नाति aśnâti, eats ; अतः ataḥ, afterwards ; अद्भिः adbhiḥ, with water ; भूयः bhûyaḥ, again ; एव eva, this ; उपरिष्टात् uparîṣṭât ; परिदधाति paridadhâti, wraps up, surrounds ; आचान्तः âchântaḥ, having washed; भूत्वा bhûtvá, becoming; आत्मेज्यानः âtmejyânaḥ, worshipping the soul, sacrificing to himself; प्राणः Práṇaḥ; अग्निः Agniḥ विश्वः viśvaḥ, the universe; असि asi, art ; इति iti, thus ; च cha, and ; द्वाभ्याम् dvâbhyâm, with these two (mantras); आत्मानम् âtmânam, on the soul, on the self; अभिध्यायेत abhidhyáyet, let (him) meditate ; प्राणः práṇaḥ, breath ; अग्निः agniḥ the digestive fire ; परमात्मा paramátmá, the supreme soul, the highest self ; वै vai, and ; पञ्चवायुः pañchaváyuḥ, five airs ; समाश्रितः samâśritaḥ, consisting of, composed of ; सः saḥ, he ; प्रीतः prítaḥ, being satisfied ; प्रीणातु príṇátu, may satisfy ; विश्वं viśvam, all ; विश्वभुक् viśvabhuk, the all-enjoyer ; विश्वः viśvaḥ, all ; असि asi, art ; वैश्वानरः vaiśvânaraḥ, the universal fire ; असि asi, art ; विश्वं viśvam, all ; त्वया tvayá, by you ; धार्यते dháryate, is upheld ; जायमानं jâyamánam, that is born ; विशन्तु viśantu, let enter ; त्वाम् tvâm, thee ; आहुतयः áhutayaḥ, oblations, offerings ; सर्वाः sarvâḥ, all ; प्रजाः prajáḥ, creatures ; तत्र tatra, there ; यत्र yatra, where ; विश्वामृतः viśvámṛitaḥ, the life-giver ; असि asi, art ; इति iti, thus ; एवं evam, thus, according to ; न na, not ; विधिना vidhiná, by this rule ; खलु khalu, certainly, indeed ; अनेन anena, by this, according to this ; अत्ता attâ, he who eats ; अन्नत्वं annatvam, food (for others, of aught else) ; पुनः punaḥ, in turn ; उपैति upaiti, becomes.

TRANSLATION IX.

Therefore one who knows both, verily meditates on his self

and sacrifices to his self. Let him purify his mind engaged in worship and made impure by leavings. in the form of the meditation, He reads the mantra; "let the purifying power of Vasu, Agni and the rays of the sun purify my food, made impure by my own leavings or by the leavings of others, given by a sinful person, or polluted by death and birth and purify me from any other sinful act of mine." He sprinkles water on all sides before eating and makes offerings in the fire with five mantras, hail práṇa, hail apâna, hail vyána, hail samân, hail udána; then he eats the remainder silently. Again over and above it he covers it (with water). Let him then after washing his mouth and performing a sacrifice to the Self, meditate with the following two (mantras) 'thou art vital air, fire and universe' 'The supreme soul in the form of the vital air and fire verily pervades; may he the nourisher of the universe, being pleased, delight the universe," "Thou art all, thou art Vaiśwánara thou supportest the universe since its birth. May all the offerings enter thee and the created beings remain there where thou, the nectar of the universe art." Any one who eats in this way does not become food again.

Commentary.

In this Anuvâka, the rule for taking food is given. One should pray to Brahma and meditate on him by reciting the mantra given above. He should then sip some water and make five offerings of the food to the fire with the five mantras, viz, hail, Práṇa &c." After finishing these five preliminary ceremonies, he shall partake of the food silently. He shall then sip water in small quantity and rinse his mouth. After this, he shall meditate on Brahma and pronounce the two mantras given in the concluding part of the text. This practice of sipping water in the beginning and at the end of taking food is referred to in the Chhândogya and Brihadáraṇyaka Upaniṣats; it is said that the vital air after establishing its superiority over other bodily organs, wished to have a dress for itself. The organs thereupon agreed to give water to it as its dress; hence the vital air is dressed, as it were, before and after dinner in the form of sipping water. See Chhândogya Upaniṣat v. 2. 2. See Vedánta Sútra iii. 3. 18

X.

अथापरं वेदितव्यमुत्तरो विकारोऽस्याऽऽत्मयज्ञस्य यथाऽन्न

मन्नादश्चेत्यस्योपव्याख्यानम् । पुरुषश्चेता प्रधानान्तःस्थः स एव भोक्ता प्राकृतमन्नं भुङ्क्त इति । तस्यायं भूतात्मा ह्यन्नमस्य कर्ता प्रधानः । तस्मात्त्रिगुणं भोज्यं भोक्ता पुरुषोऽन्तःस्थः । अत्र दृष्टं नाम प्रत्ययम् । यस्माद्बीजसंभवा हि पशवस्तस्माद्बीजं भोज्यमनेनैव प्रधानस्य भोज्यत्वं व्याख्यातम् । तस्माद्भोक्ता पुरुषो भोज्या प्रकृतिस्तत्स्थो भुङ्क्त इति । प्राकृतमन्नं त्रिगुणभेदपरिणामत्वान्महदाद्यं विशेषान्तं लिङ्गम् । अनेनैव चतुर्दशविधस्य मार्गस्य व्याख्या कृता भवति । सुखदुःखमोहसंज्ञं ह्यन्नभूतमिदं जगत् । न हि बीजस्य स्वादुपरिग्रहोऽस्तीति यावन्न प्रसूतिः । तस्याप्येवं तिसृष्ववस्थास्वन्नत्वं भवति कौमारं यौवनं जरा परिणामत्वात्तदन्नत्वम् । एवं प्रधानस्य व्यक्ततां गतस्योपलब्धिर्भवति तत्र बुद्ध्यादीनि स्वादूनि भवन्ति । अध्यवसायसंकल्पाभिमाना इत्यथेन्द्रियार्थान्पञ्च स्वादूनि भवन्ति । एवं सर्वाणीन्द्रियकर्माणि प्राणकर्माणि ।

एवं व्यक्तमन्नमव्यक्तमन्नमस्य निर्गुणो भोक्ता भोक्तृत्वाच्चैतन्यं प्रसिद्धं तस्य । यथाऽग्निर्वै देवानामन्नादः सोमोऽन्नमग्निनैवान्नमित्येवंवित् । सोमसंज्ञोऽयं भूतात्माऽग्निसंज्ञोऽप्यव्यक्तमुखा इति । वचनात्पुरुषो ह्यव्यक्तमुखेन त्रिगुणं भुङ्क्ता इति । यो हैवं वेदसंन्यासी योगी चाऽऽत्मयाजी चेति । अथ यद्वन्न कश्चिच्छून्यागारे कामिन्यः प्रविष्टाः स्पृशतीन्द्रियार्थांस्तद्वद्यो न स्पृशति प्रविष्टान्संन्यासी योगी

चाऽऽत्मयाजी चेति ॥ १० ॥

अथ atha, again ; अपरं aparam, another (thing), something else; वेदितव्यम् veditavyam, must be known, is to be known ; उत्तरः uttaraḥ, further, another ; विकारः vikaraḥ, modification ; अस्य asya, of this ; आत्मयज्ञस्य átmayajñasya, of the worship of the soul, of this Self-sacrifice ; यथा yathá, as (discerning) ; अन्नम् annam, food : अन्नादः annádaḥ, the eater of the food ; the eater thereof ; च cha, and , इति iti, this ; अस्य asya, its ; उपाख्यानं upákhyánam, description, explanation; पुरुषः puruṣaḥ, spirit, person; चेता chetâ, thinking ; प्रधानान्तःस्थः pradhânântaḥsthaḥ, abiding within nature ; सः saḥ, he ; एव eva, this ; भोक्ता bhoktâ, feeder, enjoyer ; प्राकृतम् prâkṛitam, supplied by nature ; अन्नं annam, food ; भुङ्क्ते bhuṅkte, enjoys, feeds on ; इति iti, thus ; तस्य tasya, his ; अयं ayam, this ; भूतात्मा bhûtâtmá, the elemental Self, the animal principle ; हि hi, verily ; अन्नम् annam, food ; अस्य asya, his, thereof ; कर्ता kartâ, maker ; प्रधानः pradhánaḥ, nature ; तस्मात् tasmát, therefore ; त्रिगुणं triguṇam, (composed) of the three qualities ; भोज्यं bhojyam, food ; भोक्ता bhoktá, enjoyer, feeder ; पुरुषः puruṣaḥ, the spirit ; अन्तःस्थः antaḥsthaḥ, abiding within ; अत्र atra, here ; दृष्टं dṛiṣtam, sight ; नाम nâma, chief ; प्रत्ययं pratyam, evidence ; यस्मात् yasmát for, since ; बीजसम्भवाः bîjasambhavâḥ, springing from seed ; हि hi, because ; पशवः paśavaḥ, animals ; तस्मात् tasmát, therefore ; बीजं bíjam, seed ; भोज्यम् bhojyam, consumed ; अनेन anena, by this ; एव eva, verily ; प्रधानस्य pradhánasya, of nature ; भोज्यत्वं bhojyatvam, food ; व्याख्यातं vyâkhyátam, called ; तस्मात् tasmât, therefore ; भोक्ता bhoktâ, enjoyer ; पुरुषः puruṣaḥ, spirit ; भोज्या bhojyâ, that which is enjoyed ; प्रकृतिः prakṛitiḥ, nature ; तत्स्थः tatsthaḥ, abiding therein ; भुङ्क्ते bhuṅkte, enjoys ; इति iti, thus ; प्राकृतम् prákṛitam, supplied by nature ; अन्नं annam, food ; त्रिगुणभेदपरिणामत्वात् triguṇa-bheda-pariṇámatvât, since it is the development of the three different qualities, being developed from the distinction of nature with its three qualities ; महताद्यं mahatádyam, begins with intellect ; विशेषान्तं viśeṣántam, ending with the particular ; लिङ्गं lingam, symbol ; अनेन anena, by this, in this manner ; एव eva, this ; चतुर्दशविधस्य chaturdaśavidhasya, of the fourteen kinds; मार्गस्य márgasya, of the path; व्याख्या vyákhyâ, explanation; कृता kṛitâ, has been made; भवति bhavati, is ; सुखदुःखमोहसंज्ञं sukha-duḥkha-moha-saṃjñam, being called pleasure, pain and delusion ; हि hi, this ; अन्नभूतम् anna-bhûtam, becomes food ; इदम् idam, this ; जगत् jagat, world ; नहि nahi, not ; बीजस्य vîjasya, of the cause (seed) ; स्वादुपरिग्रहः svâduparigrahaḥ, the laying hold of the taste; अस्ति asti, is; इति iti, thus; यावत् yâvat, so long as ; न na, not ; प्रसूतिः prasûtiḥ, production, development ; तस्य tasya, its ; अपि

api, even ; एवं evam, thus, and ; तिसृषु tisṛiṣu, in three ; अवस्थासु avasthásu, in conditions, in stages ; अन्नत्वं annatvam, the character of food ; भवति bhavati, becomes, has ; कौमारं kaumâram, childhood ; यौवनम् yauvanam, youth ; जरा jará, old age ; परिणामत्वात् pariṇámatvát, because these are developed ; तदन्नत्वं tat-annatvam, the character of food in them ; एवं evam, thus, so ; प्रधानस्य pradhânasya, of nature ; व्यक्ततां vyaktatám, into manifestation ; गतस्य gatasya, of passing ; उपलब्धिः upalabdhiḥ, perception, apprehension ; भवति bhavati, becomes, takes place ; तत्र tatra, there, then ; बुद्ध्यादीनि budhyâdîni, intellect and the rest ; स्वादूनि svâduni, for the tasting, the means of seizing flavour ; भवन्ति bhavanti, are ; अध्यवसाय-सङ्कल्पाभिमानाः adhyavasáya-saṅkalpa-abhimánáḥ, ascertainment, or determinatian, volition or conception, and consciousness ; इति iti, thus ; अथ atha, and ; इन्द्रियार्थान् indriyárthán, for the objects of the senses ; पञ्च pañcha, five (senses) ; स्वादूनि svâduni, for the purpose of tasting, the means of seizing their flavour ; भवन्ति bhavanti, are ; एवं evam, thus, so ; सर्वाणि sarvâṇi, all ; इन्द्रियकर्माणि indriyakarmâṇi, for the actions of the five organs ; प्राणकर्माणि práṇakarmáṇi, for the actions of the five vital airs ; एवं evam, thus ; व्यक्तम् vyaktam, manifested ; अन्नम् annam, food ; अव्यक्तम् avyaktam, unmanifested ; अन्नम् annam, food ; अस्य asya, thereof, of it ; निर्गुणः nirguṇaḥ, unconditioned (soul), without qualities ; भोक्ता bhoktâ, enjoyer ; भोक्तृत्वात् bhoktṛitvât, because he has the quality of being an enjoyer, from the fact that he is the enjoyer ; चैतन्यं chaitanyam, intelligence ; प्रसिद्धं prasiddham, is established, possesses ; तस्य tasya, his ; यथा yathá, as ; अग्निः agniḥ, fire ; वै vai, verily ; देवानाम् devánám, of the gods; अन्नादः annádaḥ, food-devourer, food-eater; सोमः somaḥ, soma; अन्नम् annam, food ; अग्निना agniná, by fire ; एव eva, this ; अन्नम् annam, food; इति iti, thus ; एवंवित् evamvit, he who thus knows ; सोमसंज्ञः soma-samjñaḥ, is called soma ; अयं ayam, this ; भूतात्मा bhútátmâ, elemental self, vital princple ; अग्निसंज्ञः agni-samjñaḥ, is called agni or fire ; अपि api, also ; अव्यक्तमुखः avyaktamukhaḥ, having undeveloped nature for its mouth (as enjoying through nature and independent of it), nature for its mouth ; इति iti, thus ; वचनात् vachanát, from the saying ; पुरुषः puruṣaḥ, spirit ; हि hi, verily ; अव्यक्तमुखेन avyaktamukhena, with the unmanifested as its mouth, by the mouth of undeveloped nature ; त्रिगुणं triguṇam, nature with its three qualities ; भुङ्क्ते bhuṅkte, enjoys ; इति iti, thus ; यः yaḥ, he who ; ह ha, because ; एवं evam, this, thus ; वेद veda, knows ; सन्यासी sannyásî, ascetic ; योगी yogî, च cha, and ; आत्मयाजी átmayâjí, a performer of the sacrifice of this soul ; च cha, and ; इति iti, thus ; अथ atha, now ; यद्वत् yadvat, as ; न na, not ; कश्चित् kaśchit, one (of subdued passions) ;

शून्यागारे sûnyâgáre, into a lonely house, into an empty house, कामिन्यः káminyaḥ, wanton women ; प्रविष्टः praviṣṭáḥ, intruding into ; स्पृशन्ति spṛ.śanti, touch ; इन्द्रियार्थान् indriyárthân, the objects of the senses ; तद्वत् tadvat, in the same way ; यः yaḥ, he who ; न na, not ; स्पृशति spṛiśati, touches ; प्रविष्टान् praviṣṭân, intruding ; संन्यासी sannyâsî, ascetic ; योगी Yogî ; च cha, and ; आत्मयाजी átmayâjî, offerer of the sacrifice of the soul, performer of the self sacrifice ; च cha, and ; इति iti, thus.

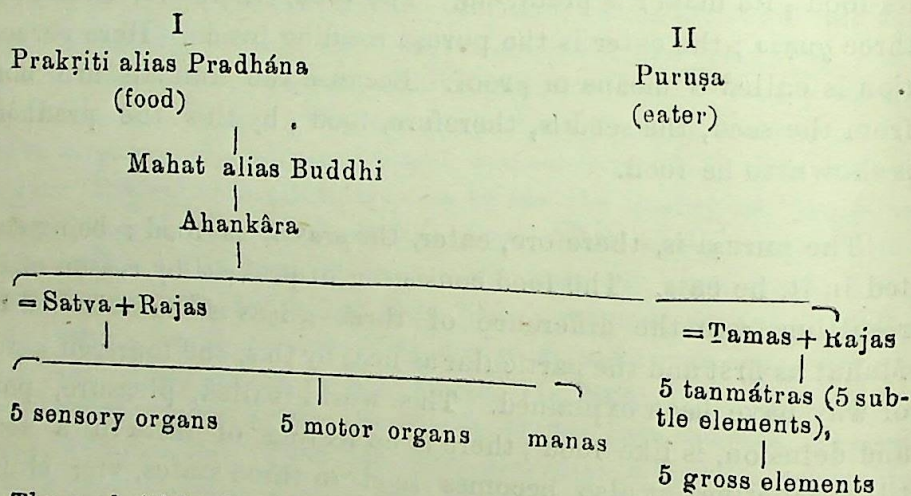
TRANSLATION X.

Now there is something subsequent to it to be known. It is a modification of the self-sacrifice, as food and the eater ; as to its description, the puruṣa is intelligent , when seated in prakṛiti, he is *eater* and eats the food of *prakṛiti*. This corporate soul is also its food ; its maker is pradhána. The food, therefore, consists of three *guṇas* ; the eater is the puruṣa residing inside. Here perception is called a means of proof. Because the animals are born from the seed, the seed is, therefore, food ; by this the pradhâna is shown to be food.

The puruṣa is, therefore, eater, the *prakṛiti* is 'food ; being seated in it, he eats. The food consisting of prakṛiti by reason of its resulting from the difference of three guṇas is characterised by Mahat as first and the particular as last; by this, the fourteen kinds of way have been explained. This world called, pleasure, pain and delusion, is like food ; there is no feeling of taste in a seed till it fructifies: it also becomes food in three states, viz, childhood, youth and old age. By reason of transformation, they are food. When *Pradhâna* becomes fully developed and makes itself manifest, the *buddhi* &c. perform their functions such as determination, doubt and egotism and the objects of the five organs are cognised. In this way are the functions of the motor organs and vital airs (i. e. come into play). Thus the manifest and non-manifest are food ; its eater is devoid of *guṇas* ; by reason of its being an eater, he is known as intelligent. Fire is verily the eater of food amongst the gods; soma is food ; one who understands it, eats food by fire, The corporate self is in the place of soma and the

non-manifest mouth is in the place of fire under the text 'the puruṣa eats three guṇas with the non-manifest mouth. One who understands it is verily a sannyâsi, a yogî and a self-sacrificer. Now, like one who does not touch females entering into an empty house, he who does not touch the object of senses, is a sannyâsi, a yogi, and a self-sacrificer.

Commentary.

In this Anuvaka, the principle of Sâṅkhyâ is explained ; according to it we have two entities called Puruṣa and prakṛiti, corresponding to mind and matter of the Realistic school of western philosophy. The following tree will explain the different elements proceeding from the Prakṛiti. See Sánkhyá 1, 64 or Sânkhyâ kárika 3. Prakṛiti is the equilibrium of the three guṇas viz: Satva, Rajas and Tamas.

The prakṛiti is also called Pradhána. It is said to be (food) a means of enjoyment for the Puruṣa (see Sánkhyakârikâ 57, 59, 60). The word *viṣesa* used in the text and translated as 'particular' by me is intended for the five elements shown to be the developed forms of the five subtle elements (see Sáṅkhya kárikâ 38). 'The fourteen ways' in the text means the ten external organs, both sensory and motor, and four internal organs called Antaḥkaraṇa, viz, manas, buddhi, chitta, ahankâra. These are the means of enjoyment whereby the Puruṣa feels pleasure, pain and delusion in the three stages of his bodily life. The function of the buddhi, manas and ahankára is determination, doubt and egotism. Similarly, the external organs and the five vital airs, so fully explained previously, perform the

functions for the sake of the puruṣa. From the above table, we see that *prakṛiti* is the starting point and is called the root cause. The *vikriti* is the modification thereof ; Mahán is the *vikṛiti* of Prakṛiti and prakṛiti of Ahamkára ; similarly Ahamkâra is the *vikriti* of Mahân and prakṛiti of 11 organs and five *tanmátrás*. The latter are the *prakritis* of the five gross elements. Thus we see that the *prakriti* is the primordial cause, but is not an effect of ony other cause. The seven other elements, viz, Mahat, Ahamkara and 5 tanmâtras are both cause and effect (prakṛiti-vikṛiti). The sixteen, viz, 11 organs and five gross elements, (earth, water, fire, air and ether) are mere effects (vikṛiti). The puruṣa on the other hand is neither a cause (prakṛiti) nor an effect (vikṛiti).

I may here mention, by the way, that according to the Sáńkhya school of philosophy, we have three internal organs, but the Vedânta school has added *chitta* to them ; the latter comes under *buddhi* or *manas*: there is, therefore, a very minute difference.

Ultimately the Arthaváda passage follows which does not require much elucidation.

XI.

परं वा एतदात्मनो रूपं यदन्नमन्नमयो ह्ययं प्राणः । अथ न यद्यश्नात्यमन्ताऽश्रोताऽस्प्रष्टाऽद्रष्टाऽवक्ताऽघ्राताऽरसयिता भवति प्राणांश्चोत्सृजतीत्येवं ह्याह । अथ यदि खल्वश्नाति प्राणसमृद्धो भूत्वा मन्ता भवति श्रोता भवति स्प्रष्टा भवति वक्ता भवति रसयिता भवति घ्राता भवति द्रष्टा भवतीति । एवं ह्याह—अन्नाद्वै प्रजाः प्रजायन्ते याः काश्चित्पृथिवीश्रिताः । अतोऽन्नेनैव जीवन्त्यथैतदपियन्त्यन्ततः ॥ ११ ॥

परं param, supreme, highest ; वै vai, verily ; एतत् etat, this ; आत्मनः âtmanaḥ, of the soul ; रूपं rûpam, form ; यत् yat, which ; अन्नम् annam, food ; अन्नमयः annamayaḥ, is composed of food, subsist on food ; हि hi, this ; अयं ayam, this ; प्राणः prâṇaḥ, the vital principle ; अथ atha, now, if ; न na, not ; यदि yadi, if ; अश्नाति aśnáti, eats ; अमन्ता amantá, one who does not think ; अश्रोता aśrotâ, one who does not hear ; अस्प्रष्टा asprașṭá, one who

does not touch ; अद्रष्टा adrasṭâ, one who does not see ; अवक्ता avaktâ, one who does not speak ; अघ्राता aghrátá, one who does not smell ; अरसयिता arasayitâ, one who does not taste ; भवति bhavati, is ; प्राणान् prâṇán, the vital airs ; च cha, and ; उत्सृजति utsṛijati, lets loose, loses ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, says ; अथ atha, now ; यदि yadi, if ; खलु khalu, verily, certainly ; अश्नाति aśnâti, eats ; प्राणसमृद्धः prâṇasamriddhaḥ, being full of vigour, in full possession of the vital airs; भूत्वा bhútva, being ; मन्ता mantâ, one who thinks; भवति bhavati, is, becomes, श्रोता śrotá, one who hears ; भवति bhavati, becomes ; स्प्रष्टा sprasṭa, one who touches ; भवति bhavati, is ; वक्ता vaktá, speaker ; भवति bhavati, becomes, is ; रसयिता rasayitâ, taster, one who tastes ; भवति bhavati, becomes, is ; घ्राता ghrâtá, one who smells ; भवति bhavati, becomes ; द्रष्टा draṣṭâ, one who sees ; भवति bhavati, is ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, says ; अन्नात् annát, from food ; वै vai, verily ; प्रजाः prajâḥ, creatures ; प्रजायन्ते prajáyante, are born ; याः yâḥ, which ; काः káḥ, those ; चित् chit, verily ; पृथिवीश्रिताः pṛthivîśritáḥ, inhabiting the earth, living on the earth ; अतः ataḥ, thenceforth, afterwards ; अन्नेन annena, by food ; एव eva, alone ; जीवन्ति jîvanti, live ; अथ atha, in the end (when they die), ultimately ; एतत् etat, thereto ; अपि api, alse ; यन्ति yanti, return ; अन्ततः antataḥ, ultimately (when they die), in the end.

TRANSLATION XI

This is the highest form of self, viz. the food, because the vital air is made up of food. Now if one does not eat, he is not a thinker, not a hearer, not a toucher, not a seer, not a speaker, not a smeller, not a taster but gives up the vital breath. It is said ; now if one verily eats, being full of vital force, he becomes a thinker, a hearer, a toucher, a speaker, a taster, a smeller and a seer. It is also said, all the created beings who inhabit the earth, are produced from food, live upon it and ultimately merge into it.

Commentary.

The present Anuváka dwells upon the importance of food It is by means of it, that one can perform the different bodily functions. If one does not take food, he becomes weak in body and mind and ultimately dies.

XII.

अथान्यत्राप्युक्तं सर्वाणि ह वा इमानि भूतान्यहरहः

प्रपतन्त्यन्नमभिजिघृक्षमाणानि सूर्यो रश्मिभिराददात्यन्नं ते नासौ तपत्यन्नेनाभिषिक्ताः पचन्तीमे प्राणा अग्निर्वा अन्ने नाभिज्वलत्यन्नकामेनेदं प्रकल्पितं ब्रह्मणा । अतोऽन्नमात्मे त्युपासीतेत्येवं ह्याह । अन्नाद्भूतानि जायन्ते जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि तस्मादन्नं तदुच्यते ॥ १२ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said, is said ; सर्वाणि sarvâṇi, all ; ह ha, this; वै vai, verily; इमानि imáni, these ; भूतानि bhûtáni, creatures ; अहरहः aharahaḥ, day by day; प्रपतन्तिः prapatanti, wander about, run about ; अन्नम् annam, food ; अभिजिघ्रक्षमाणानि abhijighṛikṣamâṇâni, desiring to seize, wishing to catch ; सूर्यः sûryaḥ, the sun ; रश्मिभिः raśmibhiḥ, with the rays ; आददाति âdadáti, takes ; अन्नं annam, food ; तेन tena, by this ; असौ asau, he ; तपति tapati, warms, shines ; अन्नेन annena, by food; अभिषिक्ताः abhiṣiktâḥ, refreshed by, sprinkled with ; पचन्ति pachanti, digest ; इमे ime, these ; प्राणाः práṇâḥ, vital airs ; अग्निः agniḥ, fire ; वै vai, verily ; अन्नेन annena, by food; उज्ज्वलति ujjvalati, blazes, flares up ; अन्नकामेन annakâmena, desiring food, desirous of food ; इदम् idam, all this world, all this ; प्रकल्पितं prakalpitam, was produced, has been made ; ब्रह्मणा brahmaṇâ, by brahman ; अतः ataḥ, therefore ; अन्नम् annam, food ; आत्मा átmá, the soul ; इति iti, thus ; उपासीत upâsîta, let (a man) worship ; इति iti, thus ; एवं evam, thus; हि hi, because; आह âha, is said ; अन्नात् annât, from food ; भूतानि bhûtâni, creatures ; जायन्ते jâyante, are born ; जातानि jâtâni, being born, when born ; अन्नेन annena, by food ; वर्धन्ते vardhante, grow ; अद्यते adyate, is eaten : अत्ति atti, eats ; च cha, and ; भूतानि bhûtáni, creatures, beings ; तस्मात् tasmât, therefore ; अन्नं annam, food ; तत् tat, it ; उच्यते uchyate, is called.

TRANSLATION XII.

Now it is said elsewhere, all the created beings go in search of food ; the sun takes food with the rays, hence he shines. These vital breaths perform digestion when strengthened with food ; fire burns with food. Brahma desirous of food created all this, one should worship food as self. So it is said, the created beings are born from food, those who are born are nourished with food.

It is eaten by and eats the created beings; it is therefore called food (anna).

Commentary.

The importance of food is described in this anuvâka also. Food is called *anna* in Sanscrit; it is derived from √*ad* by adding *kta* as affix. The whole activity which we see in the animal and divine world depends upon the various foods fit for each. It is, therefore, rightly said that from it the created beings are born, by it they are nourished and ultimately into it they merge. One should meditate on it as Brahma.

XIII.

अथान्यत्राप्युक्तं विश्वभृद्वै नामैषा तनूर्भगवतो विष्णो र्यदिदमन्नम् । प्राणो वा अन्नस्य रसो मनः प्राणस्य विज्ञानं मनस आनन्दं विज्ञानस्येत्यन्नवान्प्राणवान्मनस्वान्विज्ञानवा नानन्दवांश्च भवति यो हैवं वेद । यावन्तीह वै भूतान्यन्नम दन्ति तावत्स्वन्तःस्थोऽन्नमत्ति यो हैवं वेद । अन्नमेव विज रन्नमन्नं संवननं स्मृतम् । अन्नं पशूनां प्राणोऽन्नं ज्येष्ठम न्नं भिषक्स्मृतम् ॥ १३ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, is said, has been said ; विश्वभृत् viśvabhṛit, world-bearing, all-sustaining ; वै vai, verily ; नाम nâma, called, namely ; एषा eṣa, this ; तनूः tanúḥ, body ; भगवतः bhagavataḥ, of the adorable; विष्णोः viṣṇoḥ, of Viṣṇu; यत् yat, which; इदम् idam, this ; अन्नं annam, food ; प्राणः práṇaḥ, life, breath ; वा vâ, or ; अन्नस्य annasya, of food ; रसः rasaḥ, essence ; मनः manaḥ, mind ; प्राणस्य práṇasya, of life, of breath ; विज्ञानं vijñânam, knowledge ; मनसः manasaḥ, of mind ; आनन्दं ánandam, joy ; विज्ञानस्य vijñánasya, of knowledge ; इति iti, thus ; अन्नवान् annavân, possessed of food ; प्राणवान् práṇavân, possessed of life or breath; मनस्वान् manasvân, possessed of mind; विज्ञानवान् vijñánaván, possessed of knowledge ; आनन्दवान् ánandaván, possessed of joy : च cha, and ; भवति bhavati, is ; यः yaḥ, he, who; ह ha, thus ; एवं evam, thus, this ; वेद veda, knows ; यावन्ति yávanti, whatsoever ; इह iha, here, on earth ; वै vai, verily ; भूतानि bhútáni, creatures, beings ; अन्नम् annam,

food ; अदन्ति adanti, eat ; तावत्सु tâvatsu, in them ; अन्तस्थः antaḥsthaḥ, dwelling within, abiding within ; अन्नम् annam, food ; अत्ति atti, eats ; यः yaḥ, he who ; ह ha, this ; एवं evam, this, thus ; वेद veda, knows ; अन्नम् annam, food ; एव eva, truly ; विजरम् vijaram, undecaying ; अन्नम् annam, food ; संवननम् samvananam, that which is to be worshipped, worshipful ; स्मृतं smṛitam, has been called by tradition ; अन्नं annam, food ; पशूनां paśúnám, of living beings ; प्राणः prâṇaḥ. life, breath ; अन्नं annam, food ; ज्येष्ठं jyeṣṭham, eldest-born, oldest ; अन्नं annam, food ; भिषक् bhiṣak, physician; स्मृतं smṛitam, has been called by tradition.

TRANSLATION XIII.

Now, it is said elsewhere, the food is verily called Viṣṇu's all-nour.shing body. The vital air is verily the essence of food, the mind of the vital air, the knowledge of mind and happiness of knowledge. He who understands it, becomes fully pessessed of food, vital air, mind, knowledge and happiness. Verily whatever created beings here eat food, in them by res.ding inside one who understands it takes food. Food is without decay, food is to be wished-for, food is the life of the animals, food is superior, food is considered the best medicine.

Commentary.

The anuváka opens with the five sheaths (kośa) viz, Annamaya kośa, Pránamaya kośa, Manomaya kośa, Vijñânamaya kośa and Ânandamaya kośa. They are fully described by me in the Taittirîya Upaniṣat (See p.p. 30-39 of vol. xxxi. of S.B.H.) The same praise of food as contained in the previous anuvâka is bestowed on food. It is said to be undecaying, and an object to be wished for; it is the life of the animal kingdom: it is excellent and the best physic.

XIV.

अथान्यत्राप्युक्तमन्नं वा अस्य सर्वस्य योनिः कालश्चान्नस्य सूर्यो योनिः कालस्य । तस्यैतद्रूपं यन्निमेषादिकालात्संभृतं द्वादशात्मकं वत्सरमेतस्याऽऽग्नेयमर्धमर्धं वारुणम् । मघाद्यं श्रविष्ठार्धमाग्नेयं क्रमेणोत्क्रमेण सार्पाद्यं श्रविष्ठार्धा

न्तं सौम्यम्। तत्रैकैकमात्मनो नवांशकं सचारकविधं सौक्ष्म्यत्वादेतत्प्रमाणमनेनैव प्रमीयते हि कालः। न विना प्रमाणेन प्रमेयस्योपलब्धिः। प्रमेयोऽपि प्रमाणतां पृथक्त्वादुपैत्यात्मसंबोधनार्थमित्येवं ह्याह। यावत्यो वै कालस्य कलास्तावतीषु चरत्यसौ यः कालं ब्रह्मेत्युपासीत कालस्तस्यातिदूरमपसरतीत्येवं ह्याह। कालात्स्रवन्ति भूतानि कालाद्वृद्धिं प्रयान्ति च। काले चास्तं नियच्छन्ति कालो मूर्तिरमूर्तिमान्॥ १४

अथ atha, and, now; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; अन्नं annam, food ; वै vai, verily ; अस्य asya, of this ; सर्वस्य sarvasya, of all (world of living beings) ; योनिः yoniḥ, cause ; कालः kalaḥ time ; च cha, and ; अन्नस्य annasya, of food ; सूर्यः sûrya, the sun ; योनिः yoniḥ, cause ; कालस्य kálasya, of time ; तस्य tasya, of it (time) ; एतत् etat, this, (visible) ; रूपं rûpam, form, nature ; यत् yat, which ; निमेषादिकालात् nimeṣádikálât, of the space of moments, of nimeṣas (twinklings) and other measures , सम्भृतं sambhritam, is made up ; द्वादशात्मकं dvádaśátmakam, composed of twelve months ; वत्सरम् vatsaram, identical with the year ; एतस्य etasya, thereof, of the year ; आग्नेयम् ágneyam, belongs to Agni ; अर्द्धम् arddham, one-half (when the sun moves north-ward) ; अर्द्धं arddham, the other half (when the sun moves southward) ; वारुणं várunam, to Varuna ; मघाद्यं maghádyam, commencing with the asterism Maghá ; श्रविष्ठार्द्धम् śravisṭhárddham (ending with) the half of śravisṭhâ, (asterism); आग्नेयं ágneyam, belongs to Agni ; क्रमेण kramena by the downward course; उत्क्रमेण utkramena, by the upward course ; सार्पाद्यं sárpâdyam, beginning with the constellation or asterism, (aśleṣa) ; श्रविष्ठार्द्धान्तं śravisṭhârdhântam, ending with the other half of śravisṭâ, sacred to the serpents ; सौम्यं saumyam, belongs to the moon (Soma) ; तत्र tatra, there among these (asterisms) ; एकैकम् ekaikam, each set , आत्मनः âtmanaḥ, of the year-soul ; नवांशकं navámśakam, each consisting of nine-fourths of asterism (two asterisms and a quarter being the twelfth part of the sun's passage through the twenty-seven Nakṣatras) ; सचारकविधं sachârakavidham, characterized by the sun's progress, each determined by the sun moving to-gether with the asterisms ; सौक्ष्म्यत्वात् saukṣmyatvât, because time is imperceptible to sense ; एतत् etat, this (the progress of the

sun); प्रमाणम् pramáṇam, evidence (for the existence of time); अनेन anena, by this; एव eva, alone; प्रमीयते pramíyate, proved; हि hi, because; कालः kálaḥ, time; न na, no, not; विना vinâ, without; प्रमाणेन pramáṇena, by proof; प्रमेयस्य prameyasya, of the thing to be proved, उपलब्धिः upalabdhiḥ, apprehension; प्रमेयः prameyaḥ, the subject of the proof, what is to be proved; अपि api, even; प्रमाणतां pramâṇatám, a proof; पृथक्त्वात् prithaktvát, from the apparently distinct nature (of and its parts), if the parts (the twinklings &c,) can be dinguished from the whole (time); उपेत्य upetya, having become; आत्मसम्बोधनार्थम् átmasambodhanârtham, to establish the true cognition of itself, for the sake of making itself known; इति iti, thus; एवं evam, thus; हि hi, because; आह âha, saith (the (śruti); यावत्यः yâvatyaḥ, as many; वै vai, verily: कालस्य kálasya, of time, कलाः kaláḥ, portions, parts; तावतीषु távatíṣu, through them; चरति charati, proceeds; असौ asau, yonder (sun); यः yaḥ, he who; कालं kálam, time; ब्रह्म brahmâ, as Brahman; इति iti thus; उपासीत upásíta, worships; कालः káluḥ, time; तस्य tasya, from him; अतिदूरम् atidûram, very far, a far off; अपसरति apasarati, moves away, retires; इति iti, thus; एवं evam, thus; हि hi, because; आह âha, saith (the śruti); कालात् kálát, from time; स्रवन्ति sravanti, flow; भूतानि bhûtáni, all beings; कालात् kâlât, from time; वृद्धिं vriddhim, growth; प्रयान्ति prayánti, assume; च cha, and, काले kâle, into time; च cha, and; अस्तं astam, rest; नियच्छन्ति niyachchhanti, obtain; कालः kâlaḥ, time; मूर्तिः mûrtiḥ, embodied, visible (sun); अमूर्तिमान् amûrtimán, dismbodied, invisible (moments).

TRANSLATION XIV.

It is also said elsewhere, food is the cause of all this, time is that of food and the sun is that of time. Its form is the year consisting of twelve months made up of moments &c (measure of) time. Its one half belongs to Agni and the other to Varuṇa. Commencing from Maghá to the half of Sraviṣṭha the downward course belongs to Agni, and from Aśleṣa to the half of the Sraviṣṭha, the upward course belongs to the moon. There is its passage in each of the nine quarters according to the revolution; by reason of its subtlety, it is the means of proof: from it time is measured. Without the means of proof, the existence of a thing is not proved. The thing to be proved by reason of its being a part becomes an established fact in order to manifest its existence. So it is said, it moves in as many parts as the time has; time flies from him who worships time as Brahma. So it is said,

from time the created beings are born, by time they are nourish-ed, in time they end, time is with form and without form.

Commentary.

The importance of food has been shown in the preceding three Anuvákas. It is the cause of the whole universe. In the present Anuvâka the importance of time is shown. The time is the cause of food and the sun is the cause of time. It is unnecessary to dwell on the time being the source of food. The sun is well known to be the cause of time. According to the geocentric view, the sun by his diurnal motion causes day and night, and by his annual motion a year. For six months it remains in the north and in the other six months it is in ths south. In its annual motion it passes through the twelve signs of zodiac viz; Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricornus, Aquarius, and Pisces consisting of 27 lunar mansions and each therefore, having 2¼ lunar mansions which are called in the text 9 quarters From the star Maghá to the half of Sravistha, the sun is in the south and from the half of Sraviṣṭha to Aṣleṣa it remains in the north. Ráma Tirtha the commentator says that the order of the stars is changed in the text in order to differentiate the nature of time. We have here sufficient materials to determine the axact position of the equinoxes and thereby the time when the Maitráyani Saṃhitâ was promulgated.

The Anuváka then continues to prove the existence of time which is an abstract idea from the movements of the sun by laying down the Logical dogma that the existence of a thing is fully proved by means of evidence called pramáṇa ; it then reaches the stage of certainty. The Anuváka then ultimately showers praise on time by saying that the created beings are born, brought up and ultimately die in it.

XV.

द्वे वाव ब्रह्मणो रूपे कालश्चाकालश्चाथ यः प्रागादित्या-त्सोऽकालोऽकलोऽथ य आदित्याद्यः स कालः सकलः सकलस्य वा एतद्रूपं यत्संवत्सरः संवत्सरात्खल्वेवेमाः प्रजाः प्रजायन्ते संवत्सरेणेह वै जाता विवर्धन्ते संवत्सरे प्रत्यस्तं यन्ति

तस्मात्संवत्सरो वै प्रजापतिः कालोऽन्नं ब्रह्मनीडमात्मा चे-
त्येवं ह्याह । कालः पचति भूतानि सर्वाण्येव महात्मनि ।
यस्मिंस्तु पच्यते कालो यस्तं वेद स वेदवित ॥ १५ ॥

द्वे dve, two ; वाव váva, verily ; ब्रह्मणः brahmaṇaḥ, of Brahman ; रूपे rûpe, (two) forms ; कालः kálaḥ, time ; च cha, and ; अकालः akálaḥ, non-time ; च cha, and ; अथ atha, now ; यः yaḥ, what, that which ; प्राक् prâk, before ; आदित्यात् âdityát, (before the existence of) the sun , सः saḥ, that ; अकालः akálaḥ, non-time ; अकलः akalaḥ, destitute of parts, has no parts ; अथ atha, now ; यः yaḥ, what ; आदित्यादयः âdityádyaḥ, which is preceded by the sun, had its beginning from the sun ; सः saḥ, that ; कालः kâlaḥ, time ; सकलः sakalaḥ, possessing parts, which has parts ; सकलस्य sakalasya, of that which possess parts ; वै vai, verily ; एतत् etat, this ; रूपं rúpam, form ; यत् yat, that, which ; संवत्सरः samvatsaraḥ, year ; संवत्सरात् samvatsarât, from the year ; खलु khalu, verily ; एव eva, thus ; इमाः imâḥ, all these ; प्रजाः prajáḥ, creatures ; प्रजायन्ते prajáyante, are born ; संवत्सरेण samvatsareṇa, by the year ; इह iha, here ; वै vai, or ; जाताः jâtâḥ, produced, born ; विवर्धन्ते vivardhante, grow ; संवत्सरे samvatsare, into the year; प्रति prati, towards; अस्तं astam, rest; यन्ति yanti, go, obtain; तस्मात् tasmât, therefore; संवत्सरः samvatsaraḥ, year ; वै vai, verily ; प्रजापतिः Prajápatiḥ ; कालः kâlaḥ, time ; अन्नम् annam, food ; ब्रह्मनीडम् Brahmanîḍam, the nest of Brahman ; आत्मा âtmá, the soul ; च cha, and ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith, is said ; कालः kalaḥ, time ; पचति pachati, dissolves and ripens ; भूतानि bhútáni, beings ; सर्वाणि sarváṇi, all ; एव eva, verily महात्मनि mahátmani, in the great soul or self ; यस्मिन् yasmin, into which ; तु tu, or ; पच्यते pachyate, is dissolved ; कालः kálaḥ, time ; यः yaḥ, who ; तं tam, that ; वेद veda, knows ; सः saḥ, he ; वेदवित् vedavit, knower of Veda.

TRANSLATION XV.

Two are verily the forms of Brahma, viz: time and non-time ; that which was before the sun, it is non-time without part and that which is from the sun, it is time with parts. The year is the form of the time with parts. All these created beings are verily born from the year : after birth they are certainly nourished by the year : they perish in the year. The year is therefore, in truth the Lord of the universe, time, food, the support of

from time the created beings are born, by time they are nourished, in time they end, time is with form and without form.

Commentary.

The importance of food has been shown in the preceding three Anuvákas. It is the cause of the whole universe. In the present Anuvâka the importance of time is shown. The time is the cause of food and the sun is the cause of time. It is unnecessary to dwell on the time being the source of food. The sun is well known to be the cause of time. According to the geocentric view, the sun by his diurnal motion causes day and night, and by his annual motion a year. For six months it remains in the north and in the other six months it is in ths south. In its annual motion it passes through the twelve signs of zodiac viz; Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricornus, Aquarius, and Pisces consisting of 27 lunar mansions and each therefore, having 2¼ lunar mansions which are called in the text 9 quarters From the star Maghá to the half of Sraviṣtha, the sun is in the south and from the half of Sraviṣtha to Aṣleṣa it remains in the north. Ráma Tirtha the commentator says that the order of the stars is changed in the text in order to differentiate the nature of time. We have here sufficient materials to determine the axact position of the equinoxes and thereby the time when the Maitráyani Saṃhitâ was promulgated.

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XV.

द्वे वाव ब्रह्मणो रूपे कालश्चाकालश्चाथ यः प्रागादित्या-
त्सोऽकालोऽकलोऽथ य आदित्याद्यः स कालः सकलः सकल
स्य वा एतद्रूपं यत्संवत्सरः संवत्सरात्खल्वेवेमाः प्रजाः प्रजा
यन्ते संवत्सरेणेह वै जाता विवर्धन्ते संवत्सरे प्रत्यस्तं यन्ति

तस्मात्संवत्सरो वै प्रजापतिः कालोऽन्नं ब्रह्मनीडमात्मा चेत्येवं ह्याह । कालः पचति भूतानि सर्वाण्येव महात्मनि । यस्मिंस्तु पच्यते कालो यस्तं वेद स वेदवित ॥ १५ ॥

द्वे dve, two ; वाव váva, verily ; ब्रह्मणः brahmanaḥ, of Brahman ; रूपे rûpe, (two) forms ; कालः kálaḥ, time ; च cha, and ; अकालः akálaḥ, non-time ; च cha, and ; अथ atha, now ; यः yaḥ, what, that which ; प्राक् prâk, before ; आदित्यात् ádityát, (before the existence of) the sun , सः saḥ, that ; अकालः akálaḥ, non-time ; अकलः akalaḥ, destitute of parts, has no parts ; अथ atha, now ; यः yaḥ, what ; आदित्यादयः âdityádyaḥ, which is preceded by the sun, had its beginning from the sun ; सः saḥ, that ; कालः kâlaḥ, time ; सकलः sakalaḥ, possessing parts, which has parts ; सकलस्य sakalasya, of that which possess parts ; वै vai, verily ; एतत् etat, this ; रूपं rúpam, form ; यत् yat, that, which ; संवत्सरः samvatsaraḥ, year ; संवत्सरात samvatsarât, from the year ; खलु khalu, verily ; एव eva, thus ; इमाः imâḥ, all these ; प्रजाः prajáḥ, creatures ; प्रजायन्ते prajáyante, are born ; संवत्सरेण samvatsareṇa, by the year ; इह iha, here ; वै vai, or ; जाताः jâtâḥ, produced, born ; विवर्धन्ते vivardhante, grow ; संवत्सरे samvatsare, into the year; प्रति prati, towards; अस्तं astam, rest; यन्ति yanti, go, obtain; तस्मात् tasmât, therefore; संवत्सरः samvatsaraḥ, year ; वै vai, verily ; प्रजापतिः Prajápatiḥ ; कालः kâlaḥ, time ; अन्नम् annam, food ; ब्रह्मनीडम् Brahmanîḍam, the nest of Brahman ; आत्मा âtmá, the soul ; च cha, and ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith, is said ; कालः kalaḥ, time ; पचति pachati, dissolves and ripens ; भूतानि bhútáni, beings ; सर्वाणि sarváṇi, all ; एव eva, verily महात्मनि mahátmani, in the great soul or self ; यस्मिन् yasmin, into which ; तु tu, or ; पच्यते pachyate, is dissolved ; कालः kálaḥ, time ; यः yaḥ, who ; तं tam, that ; वेद veda, knows ; सः saḥ, he ; वेदवित् vedavit, knower of Veda.

TRANSLATION XV.

Two are verily the forms of Brahma, viz: time and non-time ; that which was before the sun, it is non-time without part and that which is from the sun, it is time with parts. The year is the form of the time with parts. All these created beings are verily born from the year : after birth they are certainly nourished by the year : they perish in the year. The year is therefore, in truth the Lord of the universe, time, food, the support of

Brahma, and Self. It is said, time cooks all the created beings in the great self; he who knows that in which time is cooked knows the Veda.

Commentary.

There are two forms of Brahma, one is time, the other is eternity (non-time). The latter exists even before the creation of the sun of our solar system. Time commences from the sun in the space of the years; hence its importance. The created beings are born, and brought up in it and ultimately they perish in it.

XVI

विग्रहवानेष कालः सिन्धुराजः प्रजानाम् । एष तत्स्थः सविताख्यो यस्मादेवेमे चन्द्रर्क्षग्रहसंवत्सरादयः सूयन्तेऽथैभ्यः सर्वमिदमत्र वा यत्किंचिच्छुभाशुभं दृश्येतेह लोके तदेतेभ्यस्तस्मादित्यात्मा ब्रह्माथ कालसंज्ञमादित्यमुपासीताऽऽदित्यो ब्रह्मेत्येकेऽथैवं ह्याह । होता भोक्ता हविर्मन्त्रो यज्ञो विष्णुः प्रजापतिः । सर्वः कश्चित्प्रभुः साक्षी योऽमुष्मिन्भाति मण्डले ॥ १६ ॥

विग्रहवान् vigrahaván, embodied, manifest; एषः eṣaḥ, this; कालः kálaḥ, time; सिन्धुराजः sindhurájaḥ, the great ocean; प्रजानां prajânâm, of creatures; एषः eṣaḥ, yonder (orb), he; तत्स्थः tatsthaḥ, abides therein (as its cause), dwells in it; सविताख्यः savitákhyaḥ, is called savitṛi; यस्मात् yasmát, from which; एव eva, this; इमे ime, these; चन्द्रऋक्षग्रहसंवत्सरादयः chandra-ṛikṣa-graha-samvatsarádayaḥ, the moon, the stars, the planets, the year, and the rest; सूयन्ते súyante, are born, are produced; अथ atha, again, now; एभ्यः ebhyaḥ, from these; सर्वम् sarvam, all; इदम् idam, this; अत्र atra, here; वा vâ, or; यत् yat, that; किञ्चित kiñchit, whatever; शुभाशुभं śubháśubham, good or evil; दृश्यते dṛiśyate, is seen; इह iha, here; लोके loke, in this world; तत् tat, that; एतेभ्यः etebhyaḥ, from these; तस्मात् tasmât, therefore; आदित्यात्मा âdityátmá, the soul or self of the sun; ब्रह्मा Brahmá, Brahman; अथ atha, and, therefore; कालसञ्ज्ञाम् kálasañjñám, under the name of time; आदित्यम् âdityam, the sun; उपासीत upásíta, let (a man)

worship, should worship; आदित्यः âdityaḥ, the sun ; ब्रह्मा brahmâ, Brahman; इति iti, thus ; एके eke, some ; अथ atha, and ; एवं evam, thus ; हि hi, this ; आह âha, saith (the śruti), is said ; होता hotá, the sacrificer, the offerer ; भोक्ता bhoktá, the enjoyer, the deity that enjoys the sacrifice ; हविः haviḥ, the offering, the oblation ; मन्त्रः mantraḥ, the hymn ; यज्ञः yajñaḥ, the sacrifice ; विष्णुः Viṣṇuḥ ; प्रजापतिः Prajápatiḥ ; सर्वः sarvaḥ, all these ; कश्चित kaḥ chit, he ; प्रभुः prabhuḥ, the lord ; साक्षी sâkṣî, the witness ; यः yaḥ, that, who ; अमुष्मिन् amuṣmin, in yonder ; भाति bhâti, shines ; मण्डले maṇḍale, in heaven,

TRANSLATION XVI.

This time has body and is ocean of the created beings ; in it resides one called Savitá, the generator from whom all these, viz, moon, stars, planets and years &c are produced; from them is all this; whether good or bad which is perceived in this world comes from them : Brahma has, therefore, the sun as his soul. Let one worship the sun known as time ; one says the sun is Brahma. Now it is said, he who shines in the yonder orb is the *hotá* priest, enjoyer, offering, mantra, sacrifice, Viṣṇu, the Lord of the universe, all this one is Lord and witness.

Commentary.

The present Anuváka is in praise of the sun who is the regulator of time as seen in the preceding Anuvâka. From him are produced the vegetable and animal kingdoms. The planets from whom the good and bad influence (such as heat, cold or tide) is produced have come out from him. The passage does not require much elucidation under the present advanced knowledge of science. The Anuvâka as usual concludes with an eulogy of the sun who is said to be the hotá, enjoyer, offering, the mantra the paraphernalia of a sacrifice. He is raised to the position of Brahma.

XVII.

ब्रह्म ह वा इदमग्र आसीदेकोऽनन्तः प्रागनन्तो दक्षिणतोऽनन्तः प्रतीच्यनन्त उदीच्यनन्त ऊर्ध्वं चावाङ्च सर्वतोऽनन्तः। न ह्यस्य प्राच्यादिदिशः कल्पन्तेऽथ तिर्यग्वाऽवा

ङ्वोर्ध्वं वाऽनूह्य एष परमात्माऽपरिमितोऽजः । अतर्क्योऽचिन्त्यः । एष आकाशात्मा । एवैष कृत्स्नक्षय एको जागर्ति । इत्येतस्मादाकाशादेष खल्विदं चेतामात्रं बोधयत्यनेनैव चेदं ध्यायतेऽस्मिंश्च प्रत्यस्तं याति । अस्यैतद्भास्वरं रूपं यदमुष्मिन्नादित्ये तपत्यग्नौ चाधूमके यज्ज्योतिश्चित्रतरमुदरस्थोऽथ वा यः पचत्यन्नमित्येवं ह्याह । यश्चैषोऽग्नौ यश्चायं हृदये यश्चासावादित्ये स एष एका इत्येकस्य हैकत्वमेति य एवं वेद ॥ १७ ॥

ब्रह्म brahma, Brahman ; ह ha, verily ; वै vai, verily ; इदम् idam, (all), this ; अग्रे agre, in the beginning ; आसीत् ásít, was ; एकः ekaḥ, one ; अनन्तः anantaḥ, infinite : प्रागनन्तः práganantaḥ, infinite to the east ; दक्षिणतः dakṣiṇataḥ, in the south ; अनन्तः anantaḥ, infinite ; प्रतीच्यनन्तः pratíchyanantaḥ, infinite to the west ; उदीच्यनन्तः udîchyanantaḥ, infinite to the north ; ऊर्द्ध्वम् ûrdhvam, above : च cha, and ; अवाङ् avâṅ, below ; च cha, and ; सर्वतः sarvataḥ, everywhere, everyway ; अनन्तः anantaḥ, infinite ; न na, no ; हि hi, because ; अस्य asya, of him ; प्राच्यादिदिशः prâchyádidiśaḥ, east and the other regions, such limits as eastern &c ; कल्पन्ते kalpante, do exist for him, are ; अथ atha, and ; तिर्यग्वाङ् tiryagváṅ, across ; च cha, and ; ऊर्द्ध्वं ûrddhvam, above ; वा va, nor ; अनूह्य anúhyaḥ, is not to be comprehended or conceived ; एषः eṣaḥ, this ; परमात्मा paramátmâ, the supreme soul, the highnest self ; अपरिमितः aparimitaḥ, unmeasured, unlimited ; अजः ajaḥ, unborn ; अतर्क्यः atarkyaḥ, not to be reasoned about ; अचिन्त्यः achintyaḥ, not to be conceivad ; एषः eṣaḥ, he; आकाशात्मा ákâśâtmâ, void of all contact like the ether ; एव eva, verily ; एषः eṣaḥ, he ; कृत्स्नक्षये kṛitsnakṣaye, in the destruction of all, at the destruction of the universe; एकः ekaḥ, alone ; जागर्ति jágarti, wakes ; इति iti, thus ; एतस्मात् etasmát, from this ; आकाशात् ákâśât, (beginning) from the ether ; एषः eṣaḥ, he ; खलु khalu, verily, certainly ; इदम् idam, all this world ; चेतामात्रं chetámátram, which is only thought, which consists of thought only ; बोधयति bodhayati, awakens, wakes ; अनेन anena, by him : एव eva, alone ; च cha, and ; इदं idam, all this ; ध्यायते dháyate, is contemplated, is meditated on ; अस्मिन् asmin, in him ; च cha, and ; प्रत्यस्तं pratyastam, dissolution ; याति yáti, obtains ; अस्य asya, his , एतत् etat, this ; भास्वरं bhásvaram, brilliant,

luminous ; रूपं rúpam, form ; यत् yat, which ; अमुष्मिन् amuṣmin, in yonder ; आदित्ये âditye, in the sun ; तपति tapati, warms, shines ; अग्नौ agnau, in the fire ; च cha, and ; अधूमके adhûmake, in the smokeless (fire); यत् yat, which ; चित्रतरम् chitrataram, manifold ; ज्योतिः jyotiḥ, light, splendour ; उदरस्थः udarasthaḥ, abiding in the belly or stomach ; अथ atha, and ; वा vá, or ; यः yaḥ, which ; पचति pachati, digests ; अन्नम् annam, food · इति iti, it ; एवं evam, thus ; हि hi, this ; आह áha, said ; यः yaḥ, which ; च cha, and ; एषः eṣaḥ, he ; अग्नौ agnau, in the fire ; यः yaḥ, who ; च cha, and ; हृदये hridaye, in the heart ; अयं ayam, he ; यः yaḥ, who ; च cha, and ; आदित्ये áditye, in the sun ; सः saḥ, this ; एषः eṣaḥ, he ; एकः ekah, the one soul ; इति iti, thus ; एकस्य ekasya, with the one ; ह ha, this ; एकत्वम् ekatram, union, oneness ; एति eti, attains to, becomes ; यः yaḥ, he, who ; एवं evam, thus ; वेद veda, knows.

TRANSLATION XVII.

Brahma verily existed before this as one endless—endless in the east, endless in the south, endless in the west, endless in the north, endless down, up and every where. For him there are no quarters such as east &c, curved, up and down. The supreme soul is not supported by one, but is unlimited and unborn, indescribable and inconceivable. It is the soul of the ether and remains immutable after the dissolution of all. From the ether to this world of sentient beings he brings (every thing) into activity ; by him it was brought into existence with meditation and into him it goes back. It is his shining form which shines in the yonder sun, the variegated light, in the smokeless fire, and the gastric fire which digests the food. It is said, he who is in the fire, he who is in the heart and he who is in the sun is one; he who knows it gets himself united with the One.

Commentary.

This anuváka describes Brahma. He existed even before time and creation ; he is eternal and infinite. He is, therefore, not limited by time and space. He is inconceivable and can not, therefore, form a subject of reasoning. He exists even after the dissolution of the universe. He is the cause of life in the universe ; he is the light in the sun and fire, and exists as animal heat in the human body. He who under-

stands the mystery becomes united with the Supreme Being.

XVIII.

तथा तत्प्रयोगकल्पः प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः समाधिः षडङ्ग इत्युच्यते योगः । अनेन यदा पश्यन्पश्यति रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्म योनिम् । तदा विद्वान्पुण्यपापे विहाय परेऽव्यये सर्वमेकी करोत्येवं ह्याह । यथा पर्वतमादीप्तं नाऽऽश्रयन्ति मृगद्विजाः । तद्वद्ब्रह्मविदो दोषा नाऽऽश्रयन्ति कदाचन ॥ १८ ॥

तथा tathá, in the same way. तत्प्रयोगकल्पः tatprayogakalpaḥ, (is declared the rule of the exercise of this means for the concentration of the mind), the rule for achieving it (concentration of the mind on the object of meditation); प्राणायामः prâṇáyamaḥ, restraint of the breath ; प्रत्याहारः pratyâháraḥ, restraint of the senses ; ध्यानं dhyânam, meditation ; धारणा dháraṇâ, attention, fixed attention ; तर्कः tarkaḥ, self-examination, investigation ; समाधिः samâdhiḥ, absorption ; षडङ्गः ṣaḍangáḥ, six parts, six-fold ; इति iti, these ; उच्यते uchyate, are called ; योगः yogaḥ, concentration ; अनेन anena, by this contemplation ; यदा yadâ, when ; पश्यन् paśyan, beholding ; पश्यति paśyati, beholds ; रुक्मवर्णं rukmavarṇam, golden-coloured ; कर्तारम् kartáram, the doer, the maker ; ईशं îśam, lord ; पुरुषं puruṣam, the spirit, the person ; ब्रह्म brahma, Brahman ; योनिम् yonim, the cause ; तदा tadá, then ; विद्वान् vidvân, the seer, the sage ; पुण्यपापे puṇyapâpe, merits and sins, good and evil ; विहाय vihâya, abandoning, leaving behind ; परे pare, in the supreme, in the highest ; अव्यये avyaye, in the indestructible ; सर्वम् sarvam, every thing (breath, organs of sense, body &c) ; एकीकरोति ekîkaroti, reduced to unity, makes one ; एवं evam, thus ; हि hi, because ; आह âha, saith, is said ; यथा yathá, as ; पर्वतम् parvatam, mountain ; आदीप्तं âdîptam, blazing, burning ; न na, not ; आश्रयन्ति âśrayanti, approach ; मृगद्विजाः mṛigadvijâḥ, beasts and birds ; तद्वत् tadvat, in the same way ; ब्रह्मविदः brahmavidaḥ, who know Brahman ; दोषः doṣáḥ, faults, sins ; न na, not ; आश्रयन्ति áśrayanti, approach ; कदाचन kadáchana, never.

TRANSLATION XVIII.

Similarly there is a rule of practice such as Prâṇâyáma (breath

exercise), Pratyâhára (withdrawal of sense organs from their objects), Dhyâna (meditation), Dhâraṇâ (concentration), Tarka (contemplation) and Samádhi (trance). They are called the six limbs of yoga. By this, when one sees on realisation, the gold-coloured creator, Lord, Puruṣa, Brahma the source, then the seer after relinquishing good and evil makes every thing united in the highest who is immutable. It is said, just as the deer and birds do not take shelter in a burning mountain, so the sins do not reside in one who knows Brahma.

Commentary.

In this Anuváka, the yoga practices are given for the realisation of Brahma. In the yoga system of philosophy of Patañjali, we have eight parts of yoga as they are called. They are Yâma, Niyama, Âsana, Prâṇáyâma, Pratyâhára, Dhyána, Dhâraṇâ and Samádhi. (See yoga II. 29). In the present Anuváka, the Yama, Niyama and Âsana are omitted, but Tarka is added. It is by means of the yoga practice that one realises Brahma; on such realisation his sins disappear and he becomes pure self.

XIX.

अथान्यत्राप्युक्तं यदा वै वहिर्विद्वान्मनो नियम्येन्द्रियार्थांश्च प्राणो निवेशयित्वा निःसंकल्पस्ततस्तिष्ठेत। अप्राणादिह यस्मात्संज्ञको जीवस्तस्मात्प्राणो वै तुर्याख्ये धारयेत्प्राणमित्येवं ह्याह। अचित्तं चित्तमध्यस्थमचिन्त्यं गुह्यमुत्तमम्। तत्र चितं निधायेत तच्च लिङ्गं निराश्रयम् ॥ १९ ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also; उक्तं uktam, has been said ; यदा yadá, when ; वै vai certainly ; वहिः vahiḥ, out-side ; विद्वान् vidwân, a yogî ; मनः manaḥ, mind ; नियम्य niyamya, controlling ; इंद्रियार्थान् indriyârthán, the objects of senses; च cha, and; प्राणः pránaḥ, the vital air ; निवेशयित्वा niveśayitwâ, relinquishing, giving up ; निःसंकल्पः niḥsamkalpaḥ, unmodified, unchanged ; ततः tataḥ, then ; तिष्ठेत tiṣtet, remain; अप्राणात् apráṇât, from the absence of the vital air ; इह iha, here; यस्मात् yas-

mát, because, whence ; संभूतः sambhûtaḥ, is produced ; प्राणसंज्ञकः práṇa-samjñakaḥ, called the Práṇa ; जीवः jivaḥ, the corporate soul ; तस्मात tas-mât, therefore; प्राणः práṇaḥ, the vital air; वै vai, certainly; तुर्याख्ये turyâkhye, called the fourth ; धारयेत dharayet, maintain; प्राणम् prâṇam, the vital air ; इति iti, a participle ; एवम् evam, thus ; हि hi, verily ; आह áha, says ; अचित्तं achittam, without chitta ; चित्तमध्यस्थं chittamadhyastham, manifest in the internal mind ; अचिंत्यं achintyam, incomprehensible ; गुह्यं guhyam, my-sterious ; उत्तमम् uttamam, best ; तत्र tatra, there ; चित्तं chittam, mind ; निधायेत nidháyeta, place ; तत् tat, that ; च cha, and ; लिंगं lingam, symbol, mark ; निराश्रयम् nirâśrayam, without support.

TRANSLATION XIX.

Again it is said elsewhere, when a knower having controlled the mind and breath and having left the sense objects outside (a-side), let him then remain without thoughts; because the corporate soul called breath is produced here from non-breath, let Prâṇa restrain the breath in that which is called the fourth. It is said, let one fix his mind in that which is mind-less, resides in the mind, is inconceivable, concealed and best. Then the mind becomes devoid of thoughts.

Commentary.

The present anuváka is a continuation of the preceding one. Let one always meditate Brahma by restraining his breath and relinquishing the sense objects. In that state, the mind becomes devoid of thoughts.

XX

अथान्यत्राप्युक्तमतः पराऽस्य धारणा तालुरसनाग्रनि पीडनाद्वाङ्मनः प्राणनिरोधनाद्ब्रह्म तर्केण पश्यति यदाऽऽत्मनाऽऽत्मानमणोरणीयांसं द्योतमानं मनःक्षयात्पश्यति तदाऽऽत्मनाऽऽत्मानं दृष्ट्वा निरात्मा भवति निरात्मकत्वादसंख्योऽयोनिश्चिन्त्यो मोक्षलक्षणमित्येतत्परं रहस्यमित्येवं ह्याह । चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ॥ प्रसन्ना-

त्माऽऽत्मनि स्थित्वा सुखमव्ययमश्नुता इति ॥ २० ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said . अतः atah, then, afterwards ; परा parâ, higher ; superior ; अस्य asya, for the sage ; धारणा dhâraṇá, fixed attention, exercise of attention ; तालुरसनाग्रनिपीडनात् tâlu-rasanágra-nipîḍanât, after pressing the end of his tongue against his palate ; वाङ्मनःप्राणनिरोधनात् vâṅmanaḥ-prâṇanirodhanát, after restraining his voice, mind and breath ; ब्रह्म Brahman ; तर्केण tarkeṇa, by discrimination, by contemplation ; पश्यति paśyati, sees, beholds ; यदा yadá, when ; आत्मना átmaná, as the highest self ; आत्मानम् átmânam, the self-manifesting soul ; अणोः aṇoḥ, then the least ; अणीयांसं aṇîyâṃsam, the less ; द्योतमानं dyotamánam, brightening ; मनःक्षयात् manaḥkṣayât, by the annihilation of the mind after the cessation of the mind ; पश्यति paśyati, beholds, sees ; तदा tadâ, then ; आत्मना âtmanâ, thus identified as the self ; आत्मानं átmánam, the soul or self ; दृष्ट्वा dṛiṣṭvá, having seen ; निरात्मा nirátmá, divested of self, selfless ; भवति bhavati, becomes ; निरात्मकत्वात् nirâtmakatvât, being thus divested, because he is selfless ; असंख्यः asaṅkhyaḥ, unlimited, without limit ; अयोनिः ayoniḥ, without cause, destitute of material support ; चिन्त्यः chintyaḥ, absorbed in thought, an object of thought ; मोक्षलक्षणम् mokṣalakṣaṇam, final emancipation or liberation ; इति iti, thus; एतत् etat, this; परं param, highest great ; रहस्यम् rahasyam, secret, mystery ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith (the śruti), is said ; चित्तस्य chittyasya, of the thought or intellect ; हि hi, because ; प्रसादेन prasádena, by the serenity, through the serenity ; हन्ति hanti, destroys, kills ; कर्म karma, all action ; शुभाशुभं śubháśubham, good or bad ; प्रसन्नात्मा prasannâtmâ, with serene soul, his serene self ; आत्मनि âtmani, in the soul, or self ; स्थित्वा sthitvá, abiding ; सुखम् sukham, bliss ; अव्ययम् avyayam, imperishable, undying ; अश्नुते aśnute, enjoys, obtains ; इति iti, thus.

TRANSLATION XX.

Now it is said elsewhere ; there is a greater practice (called) *dhâraṇá* (concentration) by pressing the tongue against the palate and restraining the speech, mind and breath ; he sees Brahma by *tarka* (contemplation) When he sees by the self his own self the minutest of the minute and shining, on the cessation of the mind, then by seeing his self by the self he becomes selfless; by virtue of being selfless, he is infinite, without source and fit to be medi-

tated on the sign of liberation. It is the greatest secret. It is said so 'It is by the tranquility of mind that the good and evil are destroyed. A tranquil soul, sitting in the self obtains perpetual bliss.

Commentary.

The yoga practice is continued in the present Anuvâka. It consists in pressing the tongue against the palate and stopping the mind, speech and breath. By this practice, one obtains the tranquility of mind which is a sure sign of the liberation of soul.

XXI.

अथान्यत्राप्युक्तमूर्ध्वगा नाडी सुषुम्नाख्या प्राणसंचारिणी ताल्वन्तर्विच्छिन्ना तया प्राणोंकारमनोयुक्तयोर्ध्वमुत्क्रमेत । ताल्वध्यग्रं परिवर्त्य चेन्द्रियाण्यसंयोज्य महिमा महिमानं निरीक्षेत ततो निरात्मकत्वमेति निरात्मकत्वान्न सुखदुःखभाग्भवति केवलत्वं लभता इत्येवं ह्याह । परः पूर्वं प्रतिष्ठाप्य निगृहीतानिलं ततः । तीर्त्वा पारमपारेण पश्चाद्युञ्जीत मूर्धनि ॥ २१ ॥

अथ atha, then, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; ऊर्द्ध्वगा úrdhavagâ, going upwards from the heart to the Brahmarandhra) ; नाडी nâḍî, the artery ; सुषुम्नाख्या suṣumnâkhyá, called suṣumná ; प्राणसञ्चारिणी prâṇasañchárin, which supplies the passage for the vital air, serving as the passage of the práṇa ; ताल्वन्तर्विच्छिन्ना tálvantarvichchhinná is interrupted in the middle of the palate, is divided within the palate ; तया tayá, through that artery, by means of this artery ; प्राणोङ्कारमनोयुक्तया práṇoṅkâramanoyuktayá, when it has been conjoined with the Práṇa of breath (brought under subjection, held under subjection), the mind (merged by contemplation into its object, absorbed in the contemplation of Brahman), the repetion of the mystic syllable Om ; ऊर्द्ध्वम् ûrddhvam, upwards ; उत्क्रमेत utkramet, let (him) rise or proceed ; ताल्वधि tâlvadhi, on the palate ; अग्रं agram, the end or tip of the

tongue ; परिवर्त्य parivartya, turning ; च cha, and ; इन्द्रियाणि indriyáṇi, the organs of sense, the senses , असंयोज्य asaṁyojya, without using or uniting ; महिमा mahimá, greatness, the absence of limitations ; महिमानं mahimânam, greatness, the absence of limitations ; निरीक्षेत nirikṣeta, let contemplate ; ततः tataḥ, from thence ; निरात्मकत्वम् nirátmakatvam, selflessness, freedom from all organs ; निरात्मकत्वात् nirâtmakatvát, through selflessness, from this freedom ; न na, no longer ; सुखदुःखमभाक sukhaduḥkhabhâk, an enjoyer of pleasure of pain, capable of pleasure or pain ; भवति bhavati, is ; केवलत्वम् kevalatvam, absolute unity, final deliverance, aloneness ; लभते labhate, gains, obtains ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, saith (the śruti), is said ; परः paraḥ, then ; पूर्वं púrvam, first ; प्रतिष्ठाप्य pratiṣṭápya, having fixed (on the palate) ; निगृहीतानिलं nigrihitánilam, having mastered the prâṇa, after the breath had been restrained ; ततः tataḥ, then ; तीर्त्वा tírtvâ, having crossed ; पारम् pâram, the state of limitation, the limit (life) ; अपारेण apâreṇa, in the unlimited Brahman, to the limitless Brahman ; पश्चात् paśchát, afterwards ; युञ्जीत yuñjíta, let merge (the soul), let (him) join himself; मूर्द्ध्वनि mûrddhvani, in the crown of the head.

TRANSLATION XXI.

Again it is said elsewhere, the ascending blood vessel called Suṣumná carrying life is bifurcated in the palate ; let him by it which is full of life breath, omkâra and mind, ascend up. Turning the tip of the tongue on the upper part of the palate and joining the organs, let glory see glory ; one thereby becomes selfless : by reason of being selfless, he does not partake of pleasure and pain but obtains redemption. It is said, that having placed the first by the restrained breath in the palate, let him after crossing the extreme limit, unite with the infinite in the cerebral region.

Commentary.

The present Anuvâka gives another practice of yoga ; it consists in carrying the life principle from the heart through the branches of the ascending aorta passing through the palate and ultimately reaching the brain. It also leads one to redemption.

XXII.

अथान्यत्राप्युक्तं द्वे वाव ब्रह्मणी अभिध्येये शब्दश्चा

शब्दस्त्राथ शब्देनैवाशब्दमाविष्क्रियतेऽथ तात्रोमिति शब्दोऽनेनोर्ध्वमुत्क्रान्तोऽशब्दे निधनमेत्यथा (थ) हैषा गतिरेतदमृतमेतत्सायुज्यत्वं निर्वृतत्वं तथा चेति। अथ यथोर्णनाभिस्तुन्तुनो र्ध्वमुत्क्रान्तोऽवकाशं लभतीत्येवं वाव खल्वसावभिध्यातो मित्यनेनोर्ध्वमुत्क्रान्तः स्वातन्त्र्यं लभते। अन्यथा परे शब्दवादिनः । श्रवणाङ्गुष्ठयोगेनान्तर्हृदयाकाशशब्दमाकर्णयन्ति सप्तविधेयं तस्योपमा। यथा नद्यः किङ्किणो कांस्यचक्रकभेकविःकृन्धिका वृष्टिर्निवाते वदतीति तं पृथग्लक्षणमतीत्य परेऽशब्देऽव्यक्ते ब्रह्मण्यस्तं गतास्तत्र तेऽपृथग्धर्मिणोऽपृथग्विवेक्या यथा संपन्ना मधुत्वं नाना रसा इत्येवं ह्याह। द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्। शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ २२ ॥

अथ atha, now, then ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; द्वे dve, two ; वाव váva, verily ; ब्रह्मणी brahmaṇî, Brahmans ; अभिध्येये abhidhyeye, are to be contemplated, have to be meditated on ; शब्दः śabdaḥ, sound ; च cha, and ; अशब्दः aśabdaḥ, non-sound, non-word ; च cha, and ; अथ atha, now ; शब्देन śabdena, by the sound or word ; एव eva, alone ; अशब्दम् aśabdam, non-sound, non-word ; आविष्क्रियते áviṣkriyate, is manifeted, is revealed ; अथ atha. now ; तत्र tatra, of these two there ; ओम् Om ; इति iti, thus ; शब्दः śabdaḥ, sound or word ; अनेन anena, by means of this Om ; ऊर्द्ध्वम् ûrddhvam, above (all things) ; उत्क्रान्तः utkrántaḥ, rising, moving; अशब्दे aśabde, in the (Supreme Brahman called) non-sound ; निधनम् nidhanam, absorption, merged ; एति eti, arrive at, becomes ; अथ atha, now ; आह áha, saith ; एषा eṣâ, this ; गतिः gatiḥ, way, end ; एतत् etat, this ; अमृतम् amṛitam, immortality ; एतत् etat, this ; सायुज्यत्वं sáyujyatvam, absorption, union ; निवृतत्वं nivṛitvam, beatitude, bliss ; तथा tathâ, thus, in the same way ; च cha, and ; इति iti, thus ; अथ atha, now, then ; यथा yathá, just as ; ऊर्णनाभिः ûrṇanábhiḥ, spider ; तन्तुना tantuná, by the thread ; ऊर्द्ध्वम् ûrddhvam, upward, उत्क्रान्तः utkrantaḥ, moving up, rising up, ; अवकाशं avakáśam, a free-space ; लभति labhati, gains,

reaches ; इति iti, thus ; एवं evam, thus so ; वाव váva, verily ; खलु khalu, certainly ; असौ asau, this ; अभिध्याता abhidhyátâ, thinker, he who meditates ; ओम् Om ; इति iti, thus ; अनेन anena, by means of this ; ऊर्द्ध्वम् ûrddhvam, upward ; उत्क्रान्तः utkrántaḥ, rising up, moving up ; स्वातन्त्र्यं svâtantryam, independence, absolute freedom ; लभते labhate, gains, reaches ; अन्यथा anythá, otherwise ; परे pare, others ; शब्दवादिनः śabdavâdinaḥ, those who maintain that Brahma is sound ; the teachers of the word (as Brahman) ; श्रवणाङ्गुष्ठयोगेन śravaṇáṅguṣṭhayogena, by fixing the thumbs on the ears, by stopping the ears with the thumbs ; अन्तर्हृदयाकाशशब्दम् antarhṛidayâkáśaśabdam, the sound in the ether within the heart ; आकर्णयन्ति âkarṇayanti, listen to ; सप्तविधा saptavidhá, sevenfold, seven kinds ; इयं iyam, this ; तस्य tasya, its ; उपमा upamâ, similitude, comparison; यथा yathá, as ; नद्यः nadyaḥ, the sound of rivers ; किङ्किणी kiṅkiṇî, the sound of bell ; कांस्यचक्रकभेकविःकृन्धिका kâmsyachakrakabhekaviḥkrindhikâ, the sound of a brazen vessel or a wheel, or the croaking of a frog ; वृष्टिः vriṣṭiḥ, the sound of rain ; निवाते niváte, in a cavern ; वदति vadati, speaks ; इति iti, thus ; तं tam, this ; पृथग्लक्षणम् prithaglakṣaṇam, variously-likened (sound), variously apprehended sound; अतीत्य atîtya, having passed, passing beyond; परे pare, supreme ; अशब्दे aśabde, non-sound, soundless ; अव्यक्ते avyakte, unmanifested ; ब्रह्मणि brahmaṇi, in Brahman ; अस्तं astam, setting, loss ; गताः gatâḥ, obtain ; तत्र tatra, therein ; अपृथग्धर्मिणः aprithagdharmiṇaḥ, merging all the individual attributes ; अपृथग्विवेक्याः aprithagvivekyâḥ, who can no longer be severally distinguished; यथा yathâ, as ; सम्पन्नाः sampannáḥ, are lost ; मधुत्वं madhutvam, in the honey ; नानारसाः nánârasáḥ, various flavours (of the flowers) ; इति iti, thus ; एवं evam, thus ; हि he, because ; आह áha, is said ; द्वे dve, two ; ब्रह्मणी brahmanî, Brahmans ; वेदितव्ये veditavye, are to be known ; शब्दब्रह्म śabdabrahma. the Sound-Brahman ; परम् param, the supreme, the highest (Brahman) ; च cha, and ; यत् yat, which ; शब्दब्रह्मणि śabdabrahmaṇi, in the word-Brahman, in the sound Brahman ; निष्णातः niṣṇátaḥ, is versed, is perfect ; परं param, highest, supreme ; ब्रह्म Brahman ; अधिगच्छति adhigachchhati, attains.

TRANSLATION XXII.

Now elsewhere it is said, two Brahmas should verily be meditated on, viz, word and non-word. Now by means of the word, the non-word is manifested. Now there is the word 'Om', by means of it, going upwards, he disappears in the non-word. Now it is the goal, immortality, union and also redemption. Now just as a spider going upwards by the web obtains space, so does he verily

meditating and going upwards by this means obtain freedom. On the other hand those who follow the word, by closing the ears with the thumbs, hear the sound of the ether in the heart. It resembles seven kinds (of sounds), as for example (that of the) rivers, bells, bell-metal, wheel, croaking of frogs, rainfall and (the voice of one when) he speaks in a lonely place. Having passed beyond it (the sound) of different kinds, they vanish in the Supreme, non-word and non-manifest Brahma; there they become non-separable, non-distinguishable like the various (kinds of) flower juice converted into honey. It is said, two Brahmas should be known, the word Brahma and the higher Brahma. One who is perfect in the word-Brahma obtains higher Brahma.

Commentary.

This Anuvâka deals with the non-word and word Brahma. The former is the higher Brahma. A yogi by the practice of prâṇâyâma goes up and vanishes in the non-word Brahma which is union of the individual soul with the supreme soul. The next is the word-Brahma which is the *Logos* of St. John. See St. John's gospel chap. I. 1-5. It is very important in the Alexandrian school of the neo-Platonic philosophy. The worship or practice consists in hearing the sound called Anâhata śabda by closing the ears. It is a lower kind of practice which ultimately leads to the non-word Brahma. This practice has become a favourite theme with the sect of the Radhâswâmism, founded by Swami Dayâl Singh a khattri gentleman who lived in the last quarter of the last century at Agra. The curios reader will find sufficient materials for the study of the Śabda practice in the books written by the pious Swâmî and his well-known follower Rai Salig Ram Bahadur.

XXIII.

अथान्यत्राप्युक्तं यः शब्दस्तदोमित्येतदक्षरं यदस्याग्रं तच्छान्तमशब्दमभयमशोकमानन्दं तृप्तं स्थिरमचलममृतमच्युतं ध्रुवं विष्णुसंज्ञितं सर्वापरत्वाय तदेता उपासीतेत्येवं ह्याह । योऽसौ परापरो देवा ओंकारो नाम नामतः । निः

शब्दः शून्यभूतस्तु मूर्ध्नि स्थाने ततोऽभ्यसेत ॥ २३ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; यः yaḥ, what ; शब्दः śabdaḥ, sound, word ; तत् tat, that ; ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरं akṣaram, syllable ; यत् yat, which ; अस्य asya, its ; अग्रं agram, end ; तत् tat, that ; शान्तम् śântam, silence; अशब्दम् aśabdam, soundless ; अभयम् abhayam, fearless, void of all fear ; अशोकम् aśokam, sorrowless, void of all sorrow ; आनन्दं ânandam, joyful, full of joy ; तृप्तं triptam, satisfied, full of satisfaction ; स्थिरम् sthiram, firm ; अचलम् achalam, immoveable, unwavering , अमृतम् amritam, immortal, indestructible ; अच्युतं achyutam, imperishable ; ध्रुवं dhruvam, certain (Brahman) ; विष्णुसंज्ञितं viṣṇusañjiñitam, called Viṣṇu, whose name is Viṣṇu ; सर्वापरत्वाय sarvâparatvâya, to attain this state other than all else, that he may obtain what is higher than everything (final deliverance) ; तत् tat, this ; एता etá, these two ; उपासीत upásíta, let (him) worship ; इति iti, thus ; एवं evam, thus ; हि hí, because ; आह âha, is said, saith (the śruti) ; यः yaḥ, who ; असौ asau, he ; परापरः parápараḥ, superior and inferior ; देवः devaḥ, deity ; ओङ्कारः oñkáraḥ, Om ; नामनामतः nâmanámataḥ, by name ; निःशब्दः nihśabdaḥ, soundless, without sound ; शून्यभूतः śúnya-bhútaḥ, absolute, free from all distinctions ; तु tu, thus ; मूर्द्धनि mûrddhni, in the topmost, on the crown of the head ; स्थाने sthâne, in the place ; ततः tataḥ, then ; अभ्यसेत् abhyaset, let (a man) meditate, let (a man) dwell.

TRANSLATION XXIII.

Now elsewhere it is said, the word is 'Om' which is indestructible; its end (cadence) is calm, non-word, fearless, without sorrow, happiness satisfaction, permanent, immoveable, immortal, immutable and certain called Viṣṇu. Let him worship them (both) to be above all. It is said, He who is the Supreme and the highest God, is called by the name 'Om'; He is noiseless and void ; let one practise on Him in the cerebral region.

Commentary.

The present Anuváke describes the meditation by means of 'Om' another yoga practice:

XXIV.

अथान्यत्राप्युक्तं धनुः शरीरमोमित्येतच्छरः शिखाऽस्य

मनस्तमोलक्षणं भित्त्वा तमोऽतमाविष्टमागच्छत्यथाऽऽविष्टं भित्त्वा अलातचक्रमिव स्फुरन्तमादित्यवर्णमूर्जस्वन्तं ब्रह्म तमसः पर्यमपश्यत । यदमुष्मिन्नादित्येऽथ सोमेऽग्नौ विद्युति विभात्यथ खल्वेनं दृष्ट्वा ऽमृतत्वं गच्छतीत्येवं ह्याह । ध्यानमन्तः परे तत्त्वे लक्ष्येषु च निधीयते। अतोऽविशेषविज्ञानं विशेषमुपगच्छति ॥ मानसे च विलीने तु यत्सुखं चाऽऽत्मसाक्षिकम् । तद्ब्रह्म चामृतं शुक्रं सा गतिर्लोक एव सः ॥ ॥ २४ ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; धनुः dhanuḥ, bow ; शरीरम् śarîram, body ; ओम् Om ; इति iti, thus ; एतत् etat, this ; शरः śaraḥ, arrow ; शिखा śikhá, point ; अस्य asya, its ; मनः manaḥ, mind ; तमोलक्षणं tamolakṣaṇam, the error distinguished, that which consists of ignorance ; भित्वा bhitvâ, having pierced, having cut through ; तमः tamaḥ, darkness ; अतमाविष्टं atamáviṣṭam, that which is unenveloped or not covered by darkness ; आगच्छति ágachchhati, approaches, proceeds ; अथ atha, then ; आविष्टं áviṣṭam, that which was covered (the personal soul), that which was (once) enveloped thereby ; भित्वा bhitvâ, having cut through, having pierced ; अलातचक्रम् alátachakram, a wheel on fire, the circle of a whirling torch ; इव iva, like ; स्फुरन्तम् sphurantam, flashing ; आदित्यवर्णम् ádityavarṇam, in colour like the sun, bright like the sun ; ऊर्जस्वन्तं ûrjasvantam, full of vigour, vigorous ; ब्रह्म brahma, Brahman ; तमसः tamasaḥ, of darkness ; पर्यम् paryam, beyond the bounds ; अपश्यत apaśyat, saw, beheld ; यत yat, that (Brahman) ; अमुष्मिन् amuṣmin, yonder ; आदित्ये áditye, in the sun ; अथ atha, and ; सोमे some, in the moon ; अग्नौ agnau, in the five ; विद्युति vidyuti, in the lighthning ; विभाति vibhâti, shines forth ; अथ atha, then ; खलु khalu, verily ; एनं enam, him ; दृष्ट्वा dristvâ, having seen; अमृतत्वं amritavam, immortality; गच्छति gachchhati, goes into, obtains ; इति iti, thus; एवं evam, thus ; हि hi, because ; आह áha, is said, saith (the śruti) ; ध्यानम् dhyánam, contemplation, meditation ; अन्तः antaḥ, internal, within; परे pare, supreme, highest ; तत्त्वे tattve, being Brahman ; लक्ष्येषु lakṣyeṣu, to the objects (body, Om, mind) ; च cha, and ; निधीयते nidhîyate, is fixed, is directed ; अतः athaḥ, thence, thus; अविशेषविज्ञानं aviśeṣavijñánam, the dim perception, the indis-

tinct understanding ; विशेषं viśesam, distinctness; उपगच्छति upagachchhati, attains ; मानसे mánase, all that belongs to the mind, the works of the mind ; च cha, and ; विलीने vilîne, being absorbed, are dissolved ; तु tu, and ; यत् yat, that ; सुखं sukham, bliss ; च cha, and ; आत्मसाक्षिकं átmasâkṣikam, that which is its own witness, that which requires no other witness ; तत् tat, that ; ब्रह्म brahma, Brahman (Âtman) ; च cha, and ; अमृतं amṛitam, indestructible, the immortal ; शुक्रं śukram, the brilliant, the resplendent ; सा sá, this ; गतिः gatiḥ, the end, the way ; लोकः lokaḥ, the (true) world ; एव eva, only ; सः saḥ, this.

TRANSLATION XXIV.

Now it is also said elsewhere, the body is the bow, Om is the arrow and the mind is its pointed edge. By piercing through the darkness of ignorance which is the target, one enters into the covering of the non-darkness ; then having pierced through the covering, he sees Brahma beyond darkness, splendid like the sun and shining like a wheel of fire. He is the same who shines in the yonder sun, moon, fire and lightening. On seeing him, he obtains immortality. Let one direct his meditation on the internal Supreme Being and the different object; by it the indistinct knowledge becomes distinct. On the dissolution of the mind, the happiness which arises to one who has realised self is Brahma, immortality and pure knowledge ; it is the ultimate goal, it is the destination.

Commentary.

This is another yoga practice described in a figurative language. Just as an archer shoots a target by putting a sharp-edged arrow on a bow, so does a yogi by restraining his mind and body, practising on Om and destroying sensual desires, realise Brahma who is unsurpassable light. Let one practise it ; thereby he will obtain absolute union with Brahma.

XXV.

अथान्यत्राप्युक्तं निद्रेवान्तर्हितेन्द्रियः शुद्धितमया धिया स्वप्न इव यः पश्यतीन्द्रियबिलेऽविवशः प्रणवाख्यं प्रणे

तारं भारूपं विगतनिद्रं विजरं विमृत्युं विशोकं च सोऽपि प्रणवाख्यः प्रणेता भारूपो विगतनिद्रो विजरो विमृत्युर्विशोको भवतीत्येवं ह्याह । एवं प्राणमथोंकारं यस्मात्सर्वमनेकधा । युनक्ति युञ्जते वाऽपि तस्माद्योग इति स्मृतः ॥ एकत्वं प्राणमनसोरिन्द्रियाणां तथैव च । सर्वभावपरित्यागो योग इत्यभिधीयते ॥ २५ ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; निद्रा nidrâ, sound sleep ; इव iva, as ; अन्तर्हितेन्द्रियः antarhitendriyaḥ, having all the senses absorbed or hidden ; शुद्धितमया śuddhitamayâ, purest, perfectly clear ; धिया dhiyá, with the intellect ; स्वप्नः svapnaḥ, dream ; इव iva, as ; यः yaḥ, he who ; पश्यति paśyati, sees ; इन्द्रियबिले indriyabile, in the cavern of the senses (body); अविवशः avivaśaḥ, no longer ruled (by the senses) not subject (to the powers of the senses) ; प्रणवाख्यं praṇavákhyam, him who is called Om ; प्रणेतारं praṇetaram, the mover, the leader ; भारूपं bhârûpam, manifest as light, the bright ; विगतनिद्रं vigatanidram, the sleepless ; विजरं vijaram, free from old age, the ageless ; विमृत्युं vimrityum, deathless, free from death ; विशोकम् viśokam, the sorrowless, free from sorrow ; च cha, and ; सः saḥ, he ; अपि api, also, too ; प्रणवाख्यः praṇavâkhyam, him called praṇava, Om ; प्रणेता praṇetá, the mover, the leader ; भारूपः bhârúpaḥ, manifest as light, bright ; विगतनिद्रः vigatanidraḥ, the sleepless ; विजरः vijaraḥ, free from old age, the ageless विमृत्युः vimrityuḥ, free from death, the deathless ; विशोकः viśokaḥ, free from sorrow, the sorrowless ; भवति bhavati, becomes ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, saith (the śruti), is said ; एवं evam, in this manner, thus ; प्राणं prâṇam, prâṇa (breath) ; अथ atha, and, now ; ओङ्कारं aṅkáram, Om ; यस्मात् yasmât, because, since ; सर्वम sarvam, all (the world) ; अनेकधा anekadhá, which is in the manifold variety or forms ; युनक्ति yuṅakti, (he) joins ; युञ्जते yuñjate, (they) join ; वा vâ, or ; अपि api, also ; तस्मात tasmát, therefore, hence ; योगः yogaḥ, yoga ; इति iti, this (process of meditation) ; स्मृतः smṛitaḥ, is called (in tradition) ; एकत्वं ekatvam, oneness, uniting ; प्राणमनसोरिन्द्रियाणां práṇamanasorindriyáṇám, of the Praṇa or breath, the mind and the senses ; तथा tathá, then ; एव eva, verily ; च cha, and ; सर्वभावपरित्यागः sarvabhâvaparityâgaḥ, the abandonment of all individual existence, the surrendering of all conceptions ;

योगः yogah, yoga ; इति iti, thus ; अभिधीयते abhidhiyate, is called.

TRANSLATION XXV.

Now it is also said elsewhere, having placed the organs inside as in a sleep, one by means of the pure intellect as in a dream, sees in the hole of the organs automatically one who is called 'Om' the leader, pure light in form, awake, without old age, death and sorrow. He also becomes one called Om the leader, full of light in form, awake, without old age, death and sorrow. It is said, because one joins in this way the breath, Om and all in its manifold forms or they join with him, it is, therefore, called yoga. The union of breath and mind, and similarly of the organs and the relinquishment of all existence, is called yoga.

Commentary.

The present Anuváka explains the realisation of Brahma. On realising him, a devotee becomes Brahma himself. The anuváka then gives two different definitions of 'yoga'. The union of breath, Om and the univese is yoga. The second definition is, the union of breath and mind, or the union of the organs and relinquishment of the fruit of all actions.

XXVI.

अथान्यत्राप्युक्तं यथा वाऽप्सुचारिणः शाकुनिकः सूत्र यन्त्रेणोद्धृत्योदरेऽग्नौ जुहोत्येवं वाव खल्विमान्प्राणानोमि त्यनेनोद्धृत्यानामयेऽग्नौ जुहोति । अतस्तप्तोर्वीव सः । अथ यथा तप्तोर्विसर्पिस्तृणकाष्ठसंस्पर्शेनोज्ज्वलीत्येवं वाव ख ल्वसावप्राणाख्यः प्राणसंस्पर्शेनोज्ज्वलति । अथ यदुज्ज्वल त्येतद्ब्रह्मणो रूपं चैतद्विष्णोः परमं पदं चैतद्रुद्रस्य रुद्रत्वमे तत्तदपरिमितधा चाऽऽत्मानं विभज्य पूरयतीमाँल्लोकानित्ये वं ह्याह । वह्नेश्च यद्वत्खलु विस्फुलिङ्गाः सूर्यान्मयूखाश्च तथै

व तस्य ॥ प्राणादयो वै पुनरेव तस्मादभ्युच्चरन्तीह यथा क्रमेण ॥ २६ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; यथा yatha, as ; वा vâ, or ; अप्सु apsu, in the waters ; चारिणः chárinaḥ, denizens ; शाकुनिकः śâkunikaḥ, a fisherman, a sportsman ; सूत्रयन्त्रेण sûtrayantreṇa, by the nets, with a net ; उद्धृत्य uddhṛitya, after drawing out ; उदरे udare, in the belly ; अग्नौ agnau, in the fire ; जुहोति juhoti, offers (as a sacrifice) ; एवं evam, thus, so ; वाव vâva, verily ; खलु khalu, certainly ; इमान् imân, those ; प्राणान् práṇán, práṇas or vital airs ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; उद्धृत्य uddhṛitya, after drawing out ; अनामये anámaye, (in) perfect or faultless ; अग्नौ agnau, in the fire (of the Brahman-Soul) ; जुहोति juhoti, offers ; अतः ataḥ, hence ; तप्तोर्वि taptorvi, a heated vessel (full of clarified butter), the heated Mahávîra pot ; इव íva, like ; सः saḥ, that ; अथ atha, and ; यथा yathâ, just as ; तप्तोर्विः taptorviḥ, belonging to the heated earthen pot or vessel ; सर्पिः sarpiḥ, clarified butter, ghee ; तृणकाष्ठसंस्पर्शेन triṇakásṭhasamsparśena, at the contact with grass and sticks, when touched with grass and sticks ; उज्जवलति ujjvalati, blazes up, lights up ; इति iti, thus ; एवं evam, so, thus ; वाव vâva, verily ; खलु khalu, certainly ; असौ asau, this (fire of the soul), this being ; अप्राणाख्यः apráṇâkhyaḥ, which bears the name of non-práṇa, which is called not breath (âtman), प्राणसंस्पर्शेन práṇasamsparśena, at the contact with the Práṇa, when touched by the Prâṇas (the vital airs) ; उज्जवलति ujjvalati, blazes up, becomes manifest ; अथ atha, and ; यत् yat, which ; उज्जवलति ujjvalati, blazes up, flares up ; तत् tat, that ; ब्रह्मणः brahmaṇaḥ, of Brahman , रूपं rûpam, the manifest form ; च cha, and ; एतत् etat, that, it ; विष्णोः visṇoḥ, of Viṣṇu ; परमं paramam, highest ; पदम् padam, place, form ; च cha, and ; एतत् etat, it, that ; रुद्रस्य rudrasya, of Rudra ; रुद्रत्वम् rudratvam, essence ; एतत् etat, it ; तत् tat, this ; अपरिमितधा aparimitadha, in endless ways, in infinite ways ; च cha, and ; आत्मानं átmânam, (his) self, itself; विभज्य vibhajya, dividing; पूरयति púrayati, fills; इमान् imân, these ; लोकान् lokân, all worlds ; इति iti, thus ; एवं evam, thus; हि hi, because ; आह âha, saith (the śruti), is said ; वन्हेः vanheḥ, from the fire ; च cha, and ; यद्वत् yadvat, as ; खलु khalu, certainly ; विष्फुलिङ्गाः viṣphulingâḥ, sparks ; सूर्यात् sûryât, from the sun ; मयूखाः mayûkhâ,ḥ rays ; च cha, and ; तथा tatha, verily ; एव eva, verily ; तस्य tasya ; verily ; प्राणादयः práṇâdayaḥ, the práṇas and the rest ; वै vai, verily ; पुनः punaḥ, again and again ; एव eva, verily ; तस्मात् tasmát, from him, therefrom ;

अभ्युच्चरन्ति abhyuchcharanti, proceed ; इह iha, here (on earth) ; यथाक्रमेण yathákramena, in succession, in proper order.

TRANSLATION XXVI.

Now it is also said elsewhere ; just as a fisherman catching fishes with a net, offers them in the fire of the stomach, so does one really catching the vital airs with 'Om' offer them in the stainless fire. He is, therefore, a heated pot. Just as a heated vessel full of ghee lights up by the touch of grass or fuel so does this which is called the breath verily light up with the touch of the vital air That which lights up is the manifestation of Brahma ; it is the highest region of Viṣṇu, it is the fierceness of Rudra : it having distributed itself in the infinite forms, has filled up these worlds. So it is said ; just as the sparks from the fire or the rays from the sun spring forth, so do the vital airs again issue forth from him in their respective order.

Commentary.

In the present Anuvâka, stress is laid on two points. The first is the meditation of 'Om' ; the second is Brahma from whom the whole universe proceeds.

XXVII.

अथान्यत्राप्युक्तं ब्रह्मणो वावैतत्तेजः परस्यामृतस्य। अशरीरस्यौष्ण्यमस्यैतद्घृतम् । अथाऽऽविः सन्नभसि निहितं वैतदेकाग्रेणैवमन्तर्हृदयाकाशं विनुदन्ति यत्तस्य ज्योतिरिव संपद्यतीत्यतस्तद्भावमाचिरेणैति भूमावयस्पिण्डं निहितं यथाऽचिरेणैति भूमित्वम् । मृद्वत्संस्थमयस्पिंडं यथाऽग्न्ययस्कारादयोनाभिभवंति । प्रणश्यति चित्तं तथाऽऽश्रयेण सहैवमित्येवं ह्याह। हृद्याकाशमयं कोशमानन्दं परमालयम्। स्वं योगश्च ततोऽस्माकं तेजश्चैवाग्निसूर्ययोः ॥ २७ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam,

has been said ; ब्रह्मण: Brahmaṇaḥ, of Brahman ; वाव vâva, verily ; एतत् etat, this ; तत् tat, that ; तेज: tejaḥ, heat ; परस्य parasya, of the Supreme ; अमृतस्य amṛitasya, of the Immortal ; अशरीरस्य aśarîrasya, of the unembodied, of the incorporeal ; यत् yat, which ; शरीरस्य śarîrasya, of the body ; औष्ण्यम् auṣṇyam, warmth ; अस्य aśya, thereof ; एतत् etat, this (body) ; घृतम् ghritam, ghee, clarified butter (poured on it, by which the heat of Brahman, otherwise învisible, is lighted up) ; अथ atha, then ; आविःसन् ávihsan, revealed, being manifest ; नभसि nabhasi, in the ether (of the heart) ; निहितं nihitam, is placed ; वा vâ, or ; एतत् etat, this, that ; एकाग्रेण ekágreṇa, by concentration, intently ; एव eva, verily ; अन्तर्हृदयाकाशं antarhṛidayâkáśam, the ether which is within the heart ; विनुदन्ति vinudanti, lay bare, remove ; यत् yat, that ; तस्य tasya, its ; ज्योतिः jyotiḥ, light ; इव iva, as it were ; सम्पद्यति sampadyati, is produced, appears ; इति iti, thus ; अत: ataḥ, therefore, hence ; तद्भावम् tadbhâvam, identified with it ; अचिरेण achireṇa, speedily, without much delay ; इति iti, thus ; भूमौ bhúmau, in the earth ; अयस्पिण्डं ayaspiṇḍam, a ball of iron ; निहितं nihitam, placed ; यथा yathâ, so ; अचिरेण achireṇa, without much delay, speedily ; भूमित्वं bhûmitvam, earth ; मृद्वत्संस्थम् mṛidvatsamstham, having assumed the appearance of a clod ; अयस्पिण्डं ayaspiṇḍam, the ball of irons ; यथा yathá, as ; अग्न्ययस्कारादय: agnyaskárádayaḥ, the action of fire, smiths and the like ; न na, no longer ; अभिभवन्ति abhibhavanti, become subject to; प्रणश्यति praṇaśyati, disappears, vanishes ; चित्तं chittam, thought, reflected intelligence ; तथा tathá, so ; आश्रयेण âśrayeṇa, with the support or substratum (the intellect) ; सह saḥa, with ; एवम् evam, thus ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, saith (the śruti), is said ; हृद्याकाशमयं hṛidyâkáśamayam, consisting of the ether within the heart ; कोशम् kośam, the store-house (of all existence) ; आनन्दं ânandam, the joy-giver, the blissful; परमालयं paramálayam, the ultimate end, the highest retreat ; स्वं svam, own ; yogaḥ, योगः goal ; ततः tataḥ, certainly ; अस्माकं asmákam, our ; तेजः tejaḥ, splendour, brightness ; च cha, and ; एव eva, thus ; अग्निसूर्ययोः agnisûryayoḥ, of the fire and the sun.

TRANSLATION XXVII.

Elsewhere it is also said ; it is the splendour of the immortal incorporeal supreme Brahma namely heat. It is its ghee ; now being manifest, it is placed in the ether : by concentration it becomes manifest in the ether of the heart. It shines like light, and he therefore becomes identical with it. Just as an iron ball buried in the earth becomes clay very soon, or just as the iron

ball which has becomes a clod of clay is of no use for the fire and the smith, so is the *chitta* destroyed along with its support. It is said, the treasure made of the ether of the heart is happiness and a great shrine ; it is our own form ; from it is our own splendour and that of the fire and the sun.

Commentary.

This Anuváka lays stress on concentration which is a means of realising Brahma. When He is realised, the *chitta*, i. e. the individuality of being a corporate soul, is destroyed and a devotee attains Brahma.

XXVIII.

अथान्यत्राप्युक्तं भूतेन्द्रियार्थानतिक्रम्य ततः प्रव्रज्याज्यं धृतिदण्डं धनुर्गृहीत्वाऽनभिमानमयेन चैवेषुणा तं ब्रह्मद्वारपारं निहत्याऽऽद्यं संमोहमौली तृष्णेर्ष्याकुण्डली तन्द्रीराघवेत्र्यभिमानाध्यक्षः क्रोधज्यं प्रलोभदण्डं धनुर्गृहीत्वेच्छामयेन चैवेषुणेमानि खलु भूतानि हन्ति तं हत्वोंकारप्लवेनान्तर्हृदयाकाशस्य पारं तीर्त्वाऽऽविर्भूतेऽन्तराकाशे शनकैः, अवटैवावटकृद्धातुकामः संविशत्येवं ब्रह्मशालां विशेत्ततश्चतुर्जालं ब्रह्मकोशं प्रणुदेद्गुर्वागमेनेत्यतः शुद्धः पूतः शून्यः शान्तोऽप्राणो निरात्माऽनन्तोऽक्षय्यः स्थिरः शाश्वतोऽजः स्वतन्त्रः स्वे महिम्नि तिष्ठत्यतः स्वे महिम्नि तिष्ठमानं दृष्ट्वाऽऽवृत्तचक्रमिव संसारचक्रमालोकयतीत्येवं ह्याह। षड्भिर्मासैस्तु युक्तस्य नित्यमुक्तस्य देहिनः। अनन्तः परमो गुह्यः सम्यग्योगः प्रवर्तते। रजस्तमोभ्यां विद्धस्य सुसमिद्धस्य देहिनः। पुत्रदारकुटुम्बेषु सक्तस्य न कदाचन ॥ २८ ॥

अथ atha, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; भूतेन्द्रियार्थान् bhûtendriyârthán, the elements, the senses and

their objects ; the body, the organs of sense, and the objects of sense (as no longer belonging to us), अतिक्रम्य atikramya, having passed beyond; having left behind ; ततः tataḥ, verily ; प्रव्रज्याज्यं pravrajyájyam, whose string is a mendicant life or asceticism ; धृतिदण्डं dhṛitidaṇdam, whose stick is fortitude ; धनुः dhanuḥ, bow ; गृहीत्वा grihîtvá, having seized ; अनभिमानमयेन anabhimânamayena, which consists in freedom from egotism; with unselfishness ; च cha, and ; एव eva, verily ; इषुणा iṣuṇá, with the arrow ; तं tam, that ; ब्रह्मद्वारपारं brahmadvâraparam, the warder or guardian of the door of Brahman ; निहत्य nihatya, having struck down ; आद्यं âdyam, first ; सम्मोहमौली sammohamaulî, having infatuation as the crest ; diadem of passion ; तृष्णेर्ष्याकुण्डली tṛiṣṇeṣyákuṇḍalî, having desire and jealousy as ear-rings ; the ear-rings of greed and envy ; तन्द्रीराघवेत्र्यभिमानाध्यक्षः tandrírâghavetryabhimanâdhyakṣaḥ, having sloth, sleep and sin as the staff ; क्रोधज्यं krodhajyam, with anger as the string ; प्रलोभदण्डं pralabhadaṇḍam, with lust as the stick ; धनुः dhanuḥ, bow ; गृहीत्वा grihîtvá, having seized ; इच्छामयेन ichchámayena, by that which consists of will or wishes ; च cha, and , एव eva, and ; इषुणा iṣuṇâ, by the arrow ; इमानि imâni, all these ; भूतानि bhûtâni, beings ; हन्ति hanti, destroys ; खलु khalu, certainly ; तं tam, this (warder), that (guardian) ; हत्वा hatvá, having killed, having slain ; ओङ्कारप्लवेन oṅkáraplavena, by the raft of the word Om ; by means of the boat Om ; अन्तर्हृदयाकाशस्य antarhṛidayákâsasya, of the ether within the heart ; पारं páram, the other side, तीर्त्वा tîrtvâ, having crossed ; आविर्भूते âvirbhúte, being revealed or manifested (as Brahman) ; अन्तराकाशे antarákáśe, within the ether ; शनकैः śanakaiḥ, slowly ; अवटे avaṭe, within a pit, in a mine ; एव eva, verily ; अवटकृत avaṭakrit, a digger, a miner ; धातुकामः dhatukámaḥ, seeking minerals or (buried) metals ; संविशति samviśati, enters ; एवं evam, thus ; ब्रह्मशालां brahmaśâlâm, the hall of Brahman ; विशेत् viśet, let (him) enter ; ततः tataḥ, then, after that ; चतुर्जालं chaturjálam, with the four wrappings, which consists of four nets (food, breath, mind and knowledge) ; ब्रह्मकोशं brahmakośam, the shrine of Brahman, the veil of Brahman ; प्रणुदेत् praṇudet, break through, pierce through ; गुर्वागमेन gurvâgamena, by means of the doctrine of the teacher ; इति iti, thus ; अतः ataḥ, thenceforth ; शुद्धः śuddhaḥ, pure ; पूतः pûtaḥ, clean ; शून्यः śunyaḥ, undeveloped ; शान्तः śântaḥ, tranquil, calm ; अप्राणः apráṇaḥ, escaped from práṇa, breathless ; निरात्मा nirátmá, escaped from âtmâ, bodiless अनन्तः anantaḥ, infinite, endless ; अक्षय्यः akṣayyaḥ, indestructible, imperishable; स्थिरः sthiraḥ, immoveable, firm ; शाश्वतः śâśvataḥ, eternal, everlasting ; अजः ajaḥ, unborn ; स्वतन्त्रः svatantraḥ, independent ; स्वे sve, on on's own ; महिम्नि mahimni, on greatness ; तिष्ठति tiṣṭhati, abides, stands ; अतः ataḥ, then; महिम्नि mahimni, in greatness ; तिष्ठमानं tiṣṭamânam

standing, abiding ; दृष्ट्वा dṛiṣṭvá, having seen (the soul or self) ; आवृत्तचक्रम् ávṛittachakram, the revolving wheel of a chariot ; इव iva, as ; सञ्चारचक्रम् sañchârachakram, the wheel of the mundane existence or of the world ; आलोकयति álokayati, looks on ; इति iti, thus : एवं evam, thus ; हि hi, because; आह áh, saith (the śruti), is said ; षड्भिः ṣaḍbhiḥ, for six ; मासैः másaiḥ, for months ; तु tu, and ; युक्तस्य yuktasya, of one intent on concentration ; नित्यमुक्तस्य nityamuktasya, of one released from sensuous ties, of one thoroughly free (from the outer world); देहिनः dehinaḥ, of the embodied spirit, of a man ; अनन्तः anantaḥ, endless ; परमः paramaḥ, high ; गुह्यः guhyaḥ, secret, hidden ; सम्यग्योगः samyagyogaḥ, this perfect yoga (union) ; प्रवर्तते pravartate, is accomplished ; रजस्तमोभ्यां rajestamobhyám, by passion and darkness ; विद्धस्य viddhasya, of one who is harassed or pierced ; सुसमिद्धस्य susamiddhasya, of one fired (by instruction), of one well enlightened (by instruction) देहिन dehinaḥ, of the embodied spirit, of a man ; पुत्रदारकुटुम्बेषु putradárakutumbeṣu, to child, wife or family ; सक्तस्य saktasya, of one who is attached to ; न na, not ; कदाचन kadâchana, never.

TRANSLATION XXVIII.

Elsewhere it is also said ; having overstepped the body, the organs and their objects, then having taken the bow of which the chord is of asceticism, the stick is of fortitude with an arrow made of non-egotism, and having shot at the first gate keeper of Brahma, with ignorance as diadem, greediness and envy as earrings, sloth, sleep and sin as staff, and egotism as guide, and having taken a bow the chord of which is anger and stick is covetousness, he strikes at all these created beings with the arrows made of desires. Having shot him with the boat of 'Om', and crossed the shore of the ether of heart on the manifestation of the ether, he gradually, like a miner desirous of minerals, enters the mine. Let him enter the hall of Brahma ; then let him disperse the fourfold sheath of Brahma with the teaching of his preceptor. Hence he sits pure, purified, void, calm, non-breath, self-less, endless, indestructible, permanent, eternal, unborn, free in his own glory. Having seen himself seated in his own glory, he looks at the wheel of the universe like the revolving wheel. To an embodied soul which is always free, if engaged for six months in the practic , the everlasting, great, mysterious and perfect yoga becomes

an accomplished fact, but never to an embodied soul afflicted with rajas, and tamas, though enlightened, and attached to the son, wife and family.

Commentary.

The same yoga practice which has been described in the preceding Anuvákas is repeated. One should renounce the world and sensual pleasures, meditate on Om and destroy all the sheaths, viz Annamayakoṣa, Pranamayakoṣa, Manomaya koṣa and Vijñanamaya koṣa, i. e. he should consider his 'Self' apart from them. If the practice continues for six months, the success in the yoga practice follows as a matter of course; but if a man is addicted to the worldly pleasures and too much attached to his family, failure is inevitable.

XXIX.

एवमुक्त्वाऽन्तर्हृदयः शाकायन्यस्तस्मै नमस्कृत्वाऽनया ब्रह्मविद्यया राजन्ब्रह्मणः पन्थानमारूढाः पुत्राः प्रजापतेरितिसंतोषं द्वंद्वतितिक्षां शान्तत्वं योगाभ्यासादवाप्नोतीत्येतद्गुह्यतमं नापुत्राय नाशिष्याय नाशान्ताय कीर्तयेदित्यनन्यभक्ताय सर्वगुणसंपन्नाय दद्यात् ॥ २९ ॥

एवम् evam, thus; उक्त्वा uktvá, after having spoken; अन्तर्हृदयः antarhṛidayaḥ, with the heart fixed on the inner self; absorbed in thought; शाकायन्यः śákâyanyaḥ, the son of śákáyana; तस्मै tasmai, to him; before him; नमस्कृत्वा namaskritvá, having made obeisance; having bowed; अनया anayâ, by means of this; ब्रह्मविद्यया brahmavidyayâ, by means of brahma knowledge, राजन् rájan, O! king; ब्रह्मणः brahmaṇaḥ, of Brahman; पन्थानम् pantháuam, the path, the road; आरूढाः ârúḍhâ, mounted, have gone; पुत्राः putrâḥ, the sons (the Válakhilyas); प्रजापतेः prajâpateḥ, of Prajápati; इति iti, thus; सन्तोषं santoṣam, contentment; द्वन्द्वतितिक्षां ḍvandvatitikṣâm, the endurance of contraries, the endurance of good and evil; शान्तत्वं śântatvam, tranquillity, dispassionateness; योगाभ्यासात् yogâbhyásât, through the practice of yoga; अवाप्नोति avápnoti, attains to, obtains; इति iti, thus; एतत् etat, this; गुह्यतमं guhyatamam, the most secret or deepest mystery; न na, not; अपुत्राय aputráya, to one who is not son; न na, not;

अशिष्याय aṣiyáya, to one who is not a pupil ; न na, not ; अशान्ताय aśântáya, to one who is not of a serene mind, to one who is dispassionate ; कीर्तयेत् kîrtayet, let (him) preach or reveal ; इति iti, thus ; अनन्यभक्ताय ananyabhaktáya, to him who is entirely devoted to the teacher ; सर्वगुणसम्पन्नाय sarvaguṇasampannâya, to him who is endowed with all necessary qualities, to him who is possessed of all virtues ; दद्यात् dadyát, let (him) give, may communicate.

TRANSLATION XXIX.

Having spoken thus, the thoughtful Śákáyanya after saluting him, said, by means of this Brahma Vidyâ (spiritual knowledge) O! king, the sons of Prajápati ascended the path of Brahma. One obtains contentment, endurance to suffer the extremes (pain and pleasure) and calmness by the practice of yoga. It is a mystery which should not be communicated to a person who is not a son or disciple or is of violent temper, but to a devoted and accomplished (person).

Commentary.

Śâkayanya who initiated the king Brihadratha into the mysterious teaching of the spiritual knowledge, addresses him that the sons of Prajapati obtained heaven by the practice of yoga. This knowledge of Brahma should not be communicated to one who is not worthy of it.

XXX.

ओश्म् शुचौ देशे शुचिः सत्त्वस्थः सदधीयानः सद्वादी सद्ध्यायी सद्याजी स्यादित्यतः सद्ब्रह्मणि सत्यभिलाषिणि निर्वृत्तोऽन्यस्तत्फलच्छिन्नपाशो निराशः परेष्वात्मवद्विगत भयो निष्कामोऽक्षय्यमपरिमितं सुखमाक्रम्य तिष्ठति । परमं वै शेवधेरिव परस्योद्धरणं यन्निष्कामत्वम् । स हि सर्वकाम मयः पुरुषोऽध्यवसायसंकल्पाभिमानलिङ्गो बद्धोऽतस्तद्विपरी तो मुक्तः । अत्रैक आहुर्गुणः प्रकृतिभेदवशादध्यवसायात्म-

बन्धमुपागतोऽध्यवसायस्य दोषक्षयाद्विमोक्षः । मनसा ह्येव पश्यति मनसा शृणोति कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव । गुणौघैरुह्यमानः कलुषीकृतश्चास्थिरश्चञ्चलो लुप्यमानः सस्पृहो व्यग्रश्चाभिमानित्वं प्रयात इत्यहं सो ममेदमित्येवं मन्यमानो निबध्नात्यात्मनाऽऽत्मानं जालेनेव खचरोऽतः पुरुषोऽध्यवसायसंकल्पाभिमानलिङ्गो बद्धोऽतस्तद्विपरीतो मुक्तः । तस्मान्निरध्यवसायो निःसंकल्पो निरभिमानस्तिष्ठेदेतन्मोक्षलक्षणमेषाऽत्र ब्रह्मपदव्येषोऽत्र द्वारविवरोऽनेनास्य तमसः पारं गमिष्यति । अत्र हि सर्वेकामाः समाहिता इत्यत्रोदाहरन्ति । यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ एतदुक्त्वाऽन्तर्हृदयः शाकायन्यस्तस्मै नमस्कृत्वा यथावदुपचारो कृतकृत्यो मरुदुत्तरायणं गतो न ह्यत्रोद्वर्त्मना गतिरेषोऽत्रब्रह्मपथः द्वारं भित्त्वोर्ध्वेन विनिर्गता इत्यत्रोदाहरन्ति । अनन्ता रश्मयस्तस्य दीपवद्यः स्थितो हृदि । सितासिताः कद्रुनीलाः कपिला मृदुलोहिताः ॥ ऊर्ध्वमेकः स्थितस्तेषां यो भित्त्वा सूर्यमण्डलम् । ब्रह्मलोकमतिक्रम्य तेन यान्ति परां गतिम् ॥ यदस्यान्यद्रश्मिशतमूर्ध्वमेव व्यवस्थितम् । तेन देवनिकायानां स्वधामानि प्रपद्यते ॥ ये नैकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः । इह कर्मोपभोगाय तैः संसरति सो वशः ॥ तस्मात्सर्गस्वर्गापवर्गहेतुर्भगवानसावादित्य इति ॥ ३० ॥

ओम् Om ; शुचौ śuchau, pure ; देशे deśe, in a place ; शुचिः śuchiḥ, being

pure himself ; सत्त्वस्थः sattvasthaḥ, abiding in the quality of goodness, being firm in goodness ; सद्धीयानः saddhîyánaḥ, studying truth or Brahman ; सद्वादी sadvádî, speaking of Brahman ; speaking truth ; सद्ध्यायी saddhyáyî, meditating on Brahman, thinking truth ; सद्याजी sadyâjí, worshipping Brahman, offering sacrifice to the truth ; स्यात् syát, let (him) continue, (he) should continue ; इति iti, thus ; अतः ataḥ, verily ; सद्ब्रह्मणि sadbrahmaṇi, in the perfect Brahman ; सत्यभिलाषिणि satyabhilaṣiṇi, in one who yearns after the perfect (man) ; निवृत्तः nivrittaḥ, becomes absorbed ; अन्यः anyaḥ, another (from his own incorporated individuality) ; तत्फलच्छिन्नपाशः tatphalachchhinnapâśaḥ, with all his bonds cut asunder on the manisfestation of Brahman ; one whose fetters are cut asunder by obtaining the reward of Brahman ; निराशः niráśaḥ, void of all hopes, one who knows no hope ; परेषु pareṣu, from others ; आत्मवत् átmavat, as from himself ; विगतभयः vigatabhayaḥ, void of all fears ; निष्काम niṣkâmaḥ, void of all desires, one who has no desires ; अक्षय्यम् akṣayyam, imperishable ; अपरिमितं aparimitam, unbounded, infinite ; सुखम् sukham, happiness ; आक्रम्य âkramya, having attained ; तिष्ठति tiṣṭhati, stands (blessed in the true man) ; परमं paramam, highest ; वै vai, or ; शेवधेः śevadheḥ, of the treasure ; इव iva, as it were ; परस्य parasya, of the best or supreme ; उद्धरणं uddharaṇam, outcome, pride ; यत् yat, that ; निष्कामत्वं niṣkámatvam, the entire absence of desire, freedom from desires ; सः saḥ, that ; हि hi, because ; सर्वकाममयः sarvakámamayaḥ, full of all desires, made up of desires by nature ; पुरुषः puruṣaḥ, a man ; अध्यवसायसङ्कल्पाभिमानलिङ्गः adhyavasâyasañkalpábhimânaliṅgaḥ, characterised by (the transitory conditions of) certitude, volition, and self-consciousness ; being possessed of will, imagination and belief ; बद्धः baddhaḥ, (and therefore) in bonds, a slave ; अतः ataḥ, hence ; तद्विपरीतः tadviparîtaḥ, he who is the opposite of all this ; मुक्तः muktaḥ, free, emancipated ; अत्र atra, here ; एक eka, some ; आहुः áhuḥ, say ; गुणः guṇaḥ, guṇa (i. e. the so-called Mahat, the principle of intellect which, according to the Sáṅkhya, is the result of the guṇas or qualities) ; प्रकृतिभेदवशात् prakritibhedavaśát, through the differences of nature (acquired in the former states of existence), by the force of a special nature of its own ; अध्यवसायात्मबन्धम् adhyavasáyátmabandham, bondage to the will, bond of certitude ; उपागतः upâgataḥ, goes, becomes ; अध्यवसायस्य adhyavasáyasya, of the will ; of that attaching to this certitude ; दोषक्षयात् doṣakṣayát, from the destruction of the fault ; हि hi, because ; मोक्षः mokṣaḥ, emancipation, deliverance ; मनसा manasá, by the mind (as an instrument) ; हि hi, because ; एव eva, alone ; पश्यति paśyati, sees ; मनसा manasá, by the mind ; शृणोति śriṇoti, hears ; कामः kámaḥ,

बन्धमुपागतोऽध्यवसायस्य दोषक्षयाद्विमोक्षः । मनसा ह्येव पश्यति मनसा शृणोति कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव । गुणौघैरुह्यमानः कलुषीकृतश्चास्थिरश्चञ्चलो लुप्यमानः सस्पृहो व्यग्रश्चाभिमानित्वं प्रयात इत्यहं सो ममेदमित्येवं मन्यमानो निबध्नात्यात्मनाऽऽत्मानं जालेनेव खचरोऽतः पुरुषोऽध्यवसायसंकल्पाभिमानलिङ्गो बद्धोऽतस्तद्विपरीतो मुक्तः । तस्मान्निरध्यवसायो निःसंकल्पो निरभिमानस्तिष्ठेदेतन्मोक्षलक्षणमेषाऽत्र ब्रह्मपदव्येषोऽत्र द्वारविवरोऽनेनास्य तमसः पारं गमिष्यति । अत्र हि सर्वे कामाः समाहिता इत्यत्रोदाहरन्ति । यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ एतदुक्त्वाऽन्तर्हृदयः शाकायन्यस्तस्मै नमस्कृत्वा यथावदुपचारो कृतकृत्यो मरुदुत्तरायणं गतो न ह्यत्रोद्वर्त्मना गतिरेषोऽत्रब्रह्मपथः द्वारं भित्त्वोर्ध्वेन विनिर्गता इत्यत्रोदाहरन्ति । अनन्ता रश्मयस्तस्य दीपवद्यः स्थितो हृदि । सितासिताः कद्रुनीलाः कपिला मृदुलोहिताः ॥ ऊर्ध्वमेकः स्थितस्तेषां यो भित्त्वा सूर्यमण्डलम् । ब्रह्मलोकमतिक्रम्य तेन यान्ति परां गतिम् ॥ यदस्यान्यद्रश्मिशतमूर्ध्वमेव व्यवस्थितम् । तेन देवनिकायानां स्वधामानि प्रपद्यते ॥ ये नैकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः । इह कर्मोपभोगाय तैः संसरति सो वशः ॥ तस्मात्सर्गस्वर्गापवर्गहेतुर्भगवानसावादित्य इति ॥ ३० ॥

ओम् Om ; शुचौ śuchau, pure ; देशे deśe, in a place ; शुचिः śuchiḥ, being

pure himself ; सत्त्वस्थ: sattvasthah, abiding in the quality of goodness, being firm in goodness ; सद्धीयानः saddhîyánah, studying truth or Brahman ; सद्वादी sadvádî, speaking of Brahman ; speaking truth ; सद्ध्यायी saddhyáyî, meditating on Brahman, thinking truth ; सद्याजी sadyâjí, worshipping Brahman, offering sacrifice to the truth ; स्यात् syát, let (him) continue, (he) should continue ; इति iti, thus ; अतः atah, verily ; सद्ब्रह्मणि sadbrahmani, in the perfect Brahman ; सत्यभिलाषिणि satyabhilasini, in one who yearns after the perfect (man) ; निवृत्तः nivrittah, becomes absorbed ; अन्यः anyah, another (from his own incorporated individuality) ; तत्फलच्छिन्नपाशः tatphalachchhinnapâśah, with all his bonds cut asunder on the manisfestation of Brahman ; one whose fetters are cut asunder by obtaining the reward of Brahman ; निराशः niráśah, void of all hopes, one who knows no hope ; परेषु paresu, from others ; आत्मवत् átmavat, as from himself ; विगतभयः vigatabhayah, void of all fears ; निष्कामः niskâmah, void of all desires, one who has no desires ; अक्षय्यम् aksayyam, imperishable ; अपरिमितं aparimitam, unbounded, infinite ; सुखम् sukham, happiness ; आक्रम्य âkramya, having attained ; तिष्ठति tisthati, stands (blessed in the true man) ; परमं paramam, highest ; वै vai, or ; शेवधेः śevadheh, of the treasure ; इव iva, as it were ; परस्य parasya, of the best or supreme ; उद्धरणं uddharanam, outcome, pride ; यत् yat, that ; निष्कामत्वं niskámatvam, the entire absence of desire, freedom from desires ; सः sah, that ; हि hi, because ; सर्वकाममयः sarvakámamayah, full of all desires, made up of desires by nature ; पुरुषः purusah, a man ; अध्यवसायसङ्कल्पाभिमानलिङ्गः adhyavasâyasañkalpábhimânalingah, characterised by (the transitory conditions of) certitude, volition, and self-consciousness ; being possessed of will, imagination and belief ; बद्धः baddhah, (and therefore) in bonds, a slave ; अतः atah, hence ; तद्विपरीतः tadviparîtah, he who is the opposite of all this ; मुक्तः muktah, free, emancipated ; अत्र atra, here ; एक eka, some ; आहुः áhuh, say ; गुणः gunah, guna (i. e. the so-called Mahat, the principle of intellect which, according to the Sáṅkhya, is the result of the gunas or qualities) ; प्रकृतिभेदवशात् prakritibhedavaśát, through the differences of nature (acquired in the former states of existence), by the force of a special nature of its own ; अध्यवसायात्मबन्धम् adhyavasáyátmabandham, bondage to the will, bond of certitude ; उपागतः upâgatah, goes, becomes ; अध्यवसायस्य adhyavasáyasya, of the will ; of that attaching to this certitude ; दोषक्षयात् dosaksayát, from the destruction of the fault ; हि hi, because ; मोक्षः moksah, emancipation, deliverance ; मनसा manasá, by the mind (as an instrument) ; हि hi, because ; एव eva, alone ; पश्यति paśyati, sees ; मनसा manasá, by the mind ; शृणोति śrinoti, hears ; कामः kámah,

desire ; सङ्कल्पः saṅkalpaḥ, volition, imagination ; विचिकित्सा vichikitsá, doubt ; श्रद्धा sraddhâ, belief ; अश्रद्धा asraddha, disbelief, unbelief ; धृतिः dhṛitiḥ, certainty, firmness ; अधृतिः adhritiḥ, uncertainty, want of firmness ; ह्रीः hrîḥ, shame ; धीः dhîḥ, understanding, thought ; भीः bhîḥ, fear ; इति iti, thus ; एतत् etat, these ; सर्वं sarvam, all ; मनः manaḥ, mind ; एव eva, only ; गुणौघैः guṇoghaiḥ, by the stream of qualities, by the waves of the qualities ; उह्यमानः uhyamânaḥ, borne along, carried along ; कलुषीकृतः kaluṣikritaḥ, soiled, darkened in his imaginations ; च cha, and ; अस्थिरः asthiraḥ, unstable ; चञ्चलः chañchalaḥ, fickle ; लुप्यमानः lupyamânaḥ, beatitude (of all true knowledge), crippled ; सस्पृहः saspṛihaḥ, full of desires ; व्यग्रः vyagraḥ, forlorn, vacillating ; च cha, and ; अभिमानित्वं abhimânitvam, subject to self-consciousness, belief ; प्रयातः prayâtaḥ, enters, becomes ; इति iti, thus ; अहं aham, I ; सः saḥ, he ; मम mama, mine ; इदम् idam, this ; इति iti, thus ; एवं evam, thus, such ; मन्यमानः manyamânaḥ, thinking, believing ; निबध्नाति nibadhnáti, binds ; आत्मना âtmanâ, by itself, by his self ; आत्मानं âtmánam, itself, one's self ; जालेन jâlena, with a snare or a net ; इव iva, as ; खचरः khacharaḥ, a bird ; अतः ataḥ, hence ; पुरुषः puruṣaḥ, soul, man ; अध्यवसायसङ्कल्पाभिमानलिङ्गः adhyavasâyasaṅkalpâbhimânaliṅgaḥ, apparently characterised by certitude, volition and consciousness, being possessed of imagination and belief ; बद्धः baddhaḥ, is bound, a slave ; अतः ataḥ, hence ; तद्विपरीतः tadviparîtaḥ, he who is the opposite to this ; मुक्तः muktaḥ, free, emancipated ; तस्मात् tasmát, therefore, for this reason ; निरध्यवसायः niradhyavasáyaḥ, free from will, void of certitude ; निःसङ्कल्पः niḥsaṅkalpaḥ, void of volition, free from imagination ; निरभिमानः nirabhimánaḥ, void of self-consciousness, free from belief ; तिष्ठेत् tiṣṭhet, let (a man) stand or abide ; एतत् etat, this ; मोक्षलक्षणं mokṣalakṣaṇam, the sign of liberty, the definition of emancipation ; एषा eṣâ, this ; अत्र atra, of all paths ; ब्रह्मपदवी brahmapadavî, the path that leads to Brahman ; एषः eṣaḥ, this ; अत्र atra, this ; द्वारविवरः dvâravivaraḥ, the opening of the door ; अनेन anena, through it, by this ; अस्य asya, of this ; तमसः tamasaḥ, of darkness ; पारं páram, other side, other shore ; गमिष्यति gamiṣyati, will go, shall pass ; इति iti, thus ; अत्र atra, herein, there ; हि hi, because ; सर्वे sarve, all ; कामाः kámâḥ, desires ; समाहिताः samâhitáḥ, are fulfilled, are contained ; इति iti, thus ; अत्र atra, ; here उदाहरन्ति udâharanti, declare (it), quote (a verse) : यदा yadâ, when ; पञ्च pañcha, five ; अवतिष्ठन्ते avatiṣṭhante, remain, stand still ; ज्ञानानि jñânání, organs of knowledge, instruments of knowledge ; मनसा manasá, with the mind ; सह saha, with ; बुद्धिः buddhiḥ, intellect ; च cha, and ; न na, no ; विचेष्टते vicheṣṭate, makes effort, moves ; ताम् tâm, that (state) ; आहुः âhuḥ, is called, (they) call ; परमां paramám, highest ;

गतिं gatim, aim ; एतत् etat, this state, thus ; उक्त्वा uktvá, having spoken ; अन्तर्हृदयः antarhridayaḥ, with his heart fixed on his inner self, absorbed in thought ; शाकायन्यः śákáyanyaḥ, the son of Śâkáyana ; तस्मै tasmai, to him ; नमस्कृत्वा namaskritvá, having bowed, having made (his) obeisance ; यथावत् yathávat, duly ; उपचारी upachárí, having worshipped, having offered (his homage) ; कृतकृत्यः kritakrityaḥ, with his aim attained, full of contentment ; मरुत् marut, the king named after the word, (i. e. the king Brihadratha) ; उत्तरायणं uttarâyaṇam, to the northern path ; गतः gataḥ, went ; न na, no ; हि hi, because ; अत्र atra, here ; उद्वर्त्मना udvartmaná, by any by-way, by any side-road ; गतिः gatiḥ, way, going ; एषः eṣaḥ, thus ; अत्र atra, this ; ब्रह्मपथः brahmâpathaḥ, the path to Brahman ; सौरं sauram, solar, belonging to the sun ; द्वारं dváram, door ; भित्वा bhitvá, having burst open ; ऊर्द्ध्वेन úrddhvena, on high, by the upward path ; विनिर्गतः vinirgataḥ, went away ; इति iti, thus ; अत्र atra, here, on this point ; उदाहरन्ति udâharanti, quote, (the sages) declare ; अनन्ताः anantâḥ, endless ; रश्मयः raśmayaḥ, rays (arteries) ; तस्य tasya, of that (soul) ; दीपवत् dîpavat, like a lamp ; यः yaḥ, which ; स्थितः sthitaḥ, abides ; हृदि hridi, in the heart ; सितासिताः sitásitâḥ, white and black ; कद्रुनीलाः kadrunîláḥ, brown and blue, कपिलाः kapiláḥ, tawny ; मृदुलोहिताः mridulohitáḥ, reddish; ऊर्द्ध्वम् ûrddhvam, upwards ; एकः ekaḥ, one (the suṣumnâ) ; स्थितः sthitaḥ, stays, rises ; तेषां teṣâm, of these ; यः yaḥ, which ; भित्वा bhitvâ, piercing ; सूर्यमण्डलं súryamaṇḍalam, the orb of the sun ; ब्रह्मलोकम् brahmalokam, the world of Brahman ; अतिक्रम्य atikramya, having passed beyond, having stepped beyond ; तेन tena, by this ; यान्ति yânti, attains ; परां paráṃ, supreme, highest ; गतिं gatim, path, abode ; यत् yat, that ; अस्य asya, of this (heart) ; अन्यत् anyat, other ; रश्मिशतम् raśmeśatam, the hundred rays ; ऊर्द्ध्वम् ûrddhvam, upward ; एव eva, verily ; व्यवस्थितं vyavasthitam, rises ; तेन tena, by them ; देवनिकायानां devanikáyánám, of the different classes of the gods ; of the different bodies of gods ; स्वधामानि svadhámâni, the special mansions ; प्रपद्यते prapadyate, reaches ; ये ye, those ; अनेकरूपाः anekarûpáḥ, which are manyfold ; नैकरूपाः naikarûpáḥ, manifest ; च cha, and ; अधस्तात् adhastát, downward-pointing ; which lead downwards ; रश्मयः raśmayaḥ, rays ; अस्य asya, of it ; मृदुप्रभाः mriduprabháḥ, which are of faint lustre or of dim colour ; इह iha, here; कर्मोपभोगाय karmopabhogáya, to enjoy the fruits of his actions ; to receive the fruit of his works , तैः tai, by them ; संसरति samsarati, travels on and on ; passes on ; सः saḥ, he ; अवशः avaśaḥ, helpless ; तस्मात् tasmat, therefore ; सर्गस्वर्गापवर्गहेतुः sargasvargápavargahetuḥ, the cause of creation of heaven and of emancipation ; the cause of new births (to those who do not worship him), of heaven (to

those who worship him as a god), of liberty (to those who worship him as Brahman); भगवान् bhagaván, holy, adorable; असौ asau, yonder; आदित्यः ádityaḥ, the sun; इति iti, thus.

TRANSLATION XXX.

Om! Let him remain in a pure place, being himself pure and tranquil, studying truth, speaking truth, meditaing truth, sacrificing truth. Hence having rested in the true Brahma, the object of true longing, having become other than the embodied soul, being free from the fetters of the fruit, hopeless, not afraid of others considering them as his own self, devoid of desires, and after obtaining undecaying and unlimited happiness, he lives. Freedom from desire is the best realisation of the highest, like the discovery of a treasure; because when a puruṣa characterised by determination, doubt and egotism is full of all desires, he is fettered; in the contrary state therefore, he is liberated. One school says, the intellect (guna) by reason of the difference of nature, gets fettered to volition (determination) and the liberation consists in the removal of the evil of volition. By mind, one sees; by mind he hears; desire, doubt, suspicion, faith, unbelief, fortitude, non-forbearance, shame, intellect, fear, all these constitute mind. Being carried by the current of the guṇas, made impure, impermanent, fickle, perplexed, full of desires, distracted, he becomes conceited, and thinking 'I am he' 'it is mine' he fetters himself by his self like a bird in a net; a person who is characterised by determination, doubt and egotism, therefore, becomes fettered; and the opposite of it is liberated. Let one, therefore, remain without determination, without doubt, without egotism; it is the sign of liberation, here is the way to Brahma, here is the opening of the door: by this one goes beyond the shore of this darkness. Here all the desires are accomplished. Here it is said; when the intellectual organs with the mind stand still and the intellect does not move, it is then said to be the highest achievement. Sâkáyanya having said this, paused. Marut having saluted him according to the rules and having accomplished his object went to the northern path; there is no road other than this; it is the

divine road. He penetrating the sun's door went upwards. So it is said, there are infinite rays of one who is seated in the heart like a lamp-light; they are white, black, darkish, tawny and slightly reddish. Out of them one goes upwards after piercing through the orb of the sun; by it one reaches the ultimate destination after crossing the region of Brahma. There are hundreds of other rays which go upwards by means of which, a devotee is carried to the region of his god out of the collection of the divinity. There are other various rays of the dim light going downward; by them one goes down involuntarily to reap the fruit of his actions. This blessed sun is therefore, the cause of the creation, heaven, and liberation.

Commentary.

The present Ánuváka lays stress upon contemplation in a solitary place. When the mind becomes steady and concentrated by regular practice, the object is achieved and the ultimate goal is reached. Marut (Brihadratha) having benefited from the instruction of Śâkâyanya, bowed before him and reached the region by the northern path. The Anuvâka concludes by describing the heart from which the aorta and other arteries go upward; if one passes his vital air through them at the time of death, he goes to heaven or the region of Brahma: the descending aorta with its innumerable branches and capîllaries, carries one downward in the world to transmigrate from body to body. The word 'ray' is used for the artery, the red and black colours indicate the colours of the blood in the artery and veins respectively.

XXXI.

किमात्मकानि वा एतानीन्द्रियाणि प्रचरन्त्युद्गन्ता चैतेषामिह को नियन्ता वेत्याह प्रत्याहाऽऽत्मात्मकानीत्यात्मा ह्येषामुद्गन्ता नियन्ता वाऽप्सरसो भानवीयाश्च मरीचयो नामाथ पञ्चमी रश्मिभिर्विषयानत्ति ।

कतम आत्मेति । योऽयं शुद्धः पूतः शून्यः शान्तादि

लक्षणोक्तः स्वकैर्लिङ्गैरुपगृह्यः ।तस्यैतल्लिङ्गस्याग्नेर्यदौष्ण्यमाविष्टं चापां यः शिवतमो रस इत्येकेऽथ वाक्श्रोत्रं चक्षुर्मनः प्राण इत्येकेऽथ बुद्धिर्धृतिः स्मृतिः प्रज्ञानमित्येके । अथ ते एतस्यैवं यथैवेह बीजस्याङ्कुरा वाऽथ धूमार्चिर्विष्फुलिङ्गा इवाग्नेश्चेत्यत्रोदाहरन्ति । वह्नेश्च यद्वत्खलु विष्फुलिङ्गाः सूर्यान्मयूखाश्च तथैव तस्य । प्राणादयो वै पुनरेव तस्माद्भ्युच्चरन्तीह यथाक्रमेण ॥ ३१ ॥

किमात्मकानि kimátmakáni, of what nature, identical with what ; वै vai, verily ; एतानि itáni, these; इन्द्रियाणि indriyáṇi, the organs of sense ; प्रचरन्ति pracharanti, go forth (towards their objects) ; उद्गन्ता udgantá, one who sends out ; च cha, and ; एतेषाम् etesâm, of these (senses) ; इह iha, here ; कः kaḥ, who ; नियन्ता niyantâ, one who restrains or holds back ; वा vá, or ; इति iti, thus ; आह áha, (some one) asks ; प्रत्याह pratyáha, (and their) answers ; आत्मात्मकानि átmátmakáni, they are identical with the soul ; their nature is the self ; इति iti, thus ; आत्मा átmâ, the soul, the self ; हि hi, because ; एषाम् esám, of them ; उद्गन्ता udgantá, one who sends forth ; नियन्ता niyantâ, one who restrains or holds back ; वा vâ, also ; अप्सरसः apsarasáḥ. apsarâs (enticing objects of sense) ; भानवीयाः bhânavîyâḥ, solar, pertaining to the sun ; च cha, and ; मरीचयः marîchayaḥ, rays (and other deities presiding over the senses) ; नाम nâma, name ; अथ atha, now ; पञ्चभिः pañchabhiḥ, by five ; रश्मिभिः raśmibhiḥ, by rays (the organs of sense) ; विषयान् viṣayân, objects ; अत्ति atti, devours ; कतमः katamaḥ, which of these ? who ? आत्मा átmâ, soul, self ; इति iti, thus ; यः yaḥ, who, that ; अयं ayam, he, it ; शुद्धः śuddhaḥ, pure ; पूतः pútaḥ, clean ; शून्यः śrûnyaḥ, undeveloped ; शान्त śánta, tranquil ; आदिलक्षणोक्तः adilakṣaṇoktaḥ, is defined by such marks as calm &c ; स्वकैः svakaiḥ, by its own ; लिङ्गैः lingaiḥ, (peculiar) signs ; उपगृह्यः upagṛihyaḥ, is to be apprehended (independently) ; तस्य tasya, of that ; तल्लिङ्गम् tallingam, this sign ; अलिङ्गस्य alingasya, of that which has no signs ; अग्नेः agneḥ, of fire ; यत yat, just as ; औष्ण्यम् auṣṇyam, heat ; आविष्टम् áviṣṭam, the thing pervaded thereby, pervading ; च cha, and ; अपां apâm, of water ; यः yaḥ, that ; शिवतमः śivatamaḥ, sweet, purest ; रसः rasaḥ, taste ; इति iti, thus ; एके eke, (say) some ; अथ atha, now; वाक् vák, speech ; श्रोत्र śrotram, hearing ; चक्षुः chakṣuḥ, sight ; मनः manaḥ,

mind ; प्राण: prâṇaḥ, breath, the vital air ; इति iti, thus ; एके eke, (say) others ; अथ atha, now ; बुद्धि: buddhiḥ, intellect ; धृति: dhṛitiḥ, retention, firmness ; स्मृति: smṛitiḥ, memory, remembering ; प्रज्ञा prajñâ, knowledge ; तत् tat, that ; इति iti, thus ; एके eke, (say) others ; अथ atha, now ; ते te, all these (things) ; एतस्य etasya, of it (the self) ; एवं evam, thus ; यथा yatha, just as ; इव iva, in the same sense ; इह iha, here, on earth ; बीजस्य bîjasya, of seed ; अंकुरा ankurâ, shoots ; वा vâ, or ; अथ atha, now ; धूमार्चिविस्फुलिङ्गा: dhûmárchivisphulingâḥ, smoke, light and sparks of fire ; इव iva, like ; अग्ने: agneḥ, of fire ; च cha, and ; इति iti, thus ; अत्र atra, for this ; उदाहरन्ति udáharanti, (they) quote or declare ; वह्ने: bahneḥ, from the fire ; च cha, and ; यद्वत् yadvat, as ; खलु khalu, verily ; विस्फुलिङ्गा: visphulingáḥ, sparks ; सूर्यात् sûryât, from the sun ; मयूखा: mayûkháḥ, beams ; च cha, and ; तथा tathá, in the same way ; एव eva, or ; तस्य tasya, his ; प्राणादय: praṇádayaḥ, the vital airs and the rest , वै vai, or ; पुनः punaḥ, again and again ; एव eva, or ; तस्मात् tasmât, from him (soul) अभ्युच्चरन्ति abhyuchcharanti, proceed, come forth ; इह iha, on earth ; यथाक्रमेण yathâkrameṇa, in proper order.

TRANSLATION XXXI.

Of what constitution are these organs which perform the functions ? Who is their guide here ? Who is their controller ? These are the questions. The reply is that they partake of the nature of self ; their guide and controller is self. There are objects of sense and the rays of the sun; he enjoys the objects of sense with five sense organs (rays). Who is this self? This one who is characterised as pure, purified, void, calm &c and comprehended by his own characteristics, possesses the characteristics though without characteristics like the warmth in fire and the sweetest taste in water. Some say, it is the speech, hearing, sight, mind, vital air; others say, it is intellect, retentiveness, memory, knowledge. These are his symbols just as sprout is of the seed (and) smoke, light and sparks of fire. So it is cited as an example ; "Just as the sparks issue forth from the fire or the rays proceed from the sun, so do the vital airs again issue forth from him in their respective order."

Commentary.

With the preceding Anuvâka, Brihadratha's story is finished. In the

present Anuvâka, there is a dialogue in the form of a catechism about the soul. It shows that it is the soul which actuates the different organs of the body. Just as in logic from what is called a liṅga (mark) the existence of a lingi (the object to be proved) is inferred, so from the different characteristics, such as intelligence, and self-consciousness, the existence of soul in the body is inferred. The Anuvâka then concludes with the verse which is also a concluding part of Anuvâka xxvi.

XXVIII.

तस्माद्वा एतस्मादात्मनि सर्वे प्राणाः सर्वे लोकाः सर्वे वेदाः सर्वे देवाः सर्वाणि च भूतान्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति । अथ यथाऽऽर्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा निश्चरन्त्येवं वा एतस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्योपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि विश्वा भूतानि ॥ ३२ ॥

तस्मात् tasmát, from this ; वा vá, or ; एतस्मात् etasmát, from this very self or being ; आत्मनि âtmani, (abiding) in the soul ; सर्वे sarve, all ; प्राणाः prâṇâḥ, the vital airs (speech, &c) ; सर्वे sarve, all ; लोकाः lokâḥ, worlds ; सर्वे sarve, all ; वेदाः vedáḥ, Vedas ; सर्वे sarve, all ; देवाः devâḥ, gods ; सर्वाणि sarváṇi, all ; च cha, and ; भूतानि bhûtâni, beings ; उच्चरन्ति uchcharanti, come forth ; तस्य tasya, its ; उपनिषत् upaniṣat, mystery, revelation ; सत्यस्य satyasya, of truth, of true ; सत्यम् satyam, truth, of true ; इति iti, thus ; अथ atha, now ; आर्द्रैधाग्नेः árdraidhâgneḥ, from fire of green wood ; अभ्याहितस्य abhyâhitasya, of that which is killed ; पृथग्धूमाः prithagdhûmâḥ, jets of smoke, clouds of smoke ; निश्चरन्ति niścharanti, come forth ; एवं evam, thus, so ; वा vâ, or ; एतस्य etasya, of that ; महतः mahataḥ, of the great ; भूतस्य bhûtasya, of the being ; निश्वसितम् niśvasitam, has been breathed out, come forth ; एतत् etat, that ; यत् yat, which ; ऋग्वेदः ṛigvedaḥ, Rigveda ; यजुर्वेदः yajurvedaḥ, Yajurveda ; सामवेदः sâmavedaḥ, Sámaveda ; अथर्वाङ्गिरसाः atharvâṅgirasáḥ, (Atharvaveda) : इतिहासः itihâsaḥ, history (legendary stories) ; पुराणं puráṇam, Puráṇa (accounts of the creation, &c); विद्या vidyá, scentific treatises, (ceremonial doctrines) ; उपनिषदः

upaniṣadaḥ, the Upaniṣads ; श्लोकाः ślokáḥ, ślokas (verses interpreted in the Upaniṣads ; सूत्राणि sûtraṇi, sútras (compendious statements) ; अनुव्याख्यानानि anuvyákhyánâni, explanations (explanatory notes), व्याख्यानानि vyákhyânáni, the confirmatory narratives (elucidations) ; अस्य asya, his ; एव eva, verily ; एतानि etâni, these ; विश्वा v.ś.á. all ; भूतानि bhûtâni, things.

TRANSLATION XXXII.

Verily from this self which is situate in self, issue forth all the vital airs, all the regions, the Vedas, all the gods and all the created beings ; its mystery is that it is the truth of truth Now, just as smoke of different colours issue forth from the fire kindled by wet fuel, so do the Rigveda, Yajurveda, Samaveda, Atharveda, history, Purâṇ, science, mystic teaching, verses, pithy sentences, commentaries, explanations, and all the creatures issue forth from the breath of this great Being.

Commentary.

In this Anuváka, it is shown that all the created beings and their learning proceed from the breath of Brahma. In order to explain it, an illustration of the smoke of various colours coming out of the fire burning with wet fuel is given.

XXXIII.

पञ्चेष्टको वा एषोऽग्निः संवत्सरस्तस्येमा इष्टका यो वसन्तो ग्रीष्मो वर्षाः शरद्धेमन्तः स शिरःपक्षसीपृष्ठपुच्छवानेषोऽग्निः पुरुषविदः सेयं प्रजापतेः प्रथमा चितिः । करैर्यजमानमन्तरिक्षमुत्क्षिप्त्वा वायवे प्रायच्छत् । प्राणो वै वायुः । प्राणोऽग्निस्तस्येमा इष्टका यः प्राणो व्यानोऽपानः समान उदानः स शिरःपक्षसीपृष्ठपुच्छवानेषोऽग्निः पुरुषविदस्तदिदमन्तरिक्षं प्रजापतेर्द्वितीया चितिः करैर्यजमानं दिवमुत्क्षिप्त्वेन्द्राय प्रायच्छदसौ वा आदित्य इन्द्रः सैषोऽग्नि

स्तस्येमा इष्टका यदृग्यजु:सामाथर्वाङ्गिरसा इतिहास: पुराणं स शिर:पक्षसीपुच्छपृष्टवानेषोऽग्निः पुरुषविद: सैषा द्यौः प्रजापतेस्तृतीया चितिः करैर्यजमानस्याऽऽत्मविदेऽवदानं करोत्यथाऽऽत्मविदुत्क्षिप्य ब्रह्मणे प्रायच्छत्तत्राऽऽनन्दी मोदो भवति ॥ ३३ ॥

पञ्चेष्टकः pañcheṣṭakaḥ, with (its) five bricks ; वा vá, or ; एषः eṣaḥ, this ; अग्निः agniḥ, fire (the gârhapatya-fire) ; संवत्सरः samvatsaraḥ, the year ; तस्य tasya, its, thereof ; इमाः imâḥ, these ; इष्टकाः iṣṭakáḥ, bricks ; यः yaḥ, which ; वसन्तः vasantaḥ, spring ; ग्रीष्मः grîṣmaḥ, summer ; वर्षाः varṣáḥ, the rainy seasons ; शरत śarat, autumn ; हेमन्तः hemantaḥ, winter ; सः saḥ, this ; शिर:पक्षसीपृष्टपुच्छवान् śiraḥ pakṣasîpṛṣṭhapuchchhavân, becomes possessed of a front, two sides, a back and a centre ; एषः eṣaḥ, this ; अग्निः agniḥ, fire ; पुरुषविदः puruṣavidaḥ, of the knower of the soul, of one who knows the puruṣa (the virâja) ; सा sá, that ; इयं iyam, this ; प्रजापतेः prajâpateḥ, of Prajápati ; प्रथमा prathamá, first ; चितिः chitiḥ, laying of the bricks, sacrificial pile ; करैः karaiḥ, with the hands ; यजमानम् yajamânam, sacrificer ; अन्तरिक्षम् antarikṣam, to the firmament, to the sky ; उत्क्षिप्त्वा utkṣiptvá, tossing up, lifting ; वायवे váyave, to váyu (the wind) ; प्रायच्छत prâyachchhat, presented ; प्राणः prâṇaḥ, Prâṇa (Hiraṇyagarbha) ; वै vai, verily ; वायुः váyuḥ, Váyu ; प्राणः prâṇaḥ, Prâṇa ; अग्निः agniḥ, Agni, (the dakṣina) fire ; तस्य tasya, its, thereof ; इमाः imâḥ, these ; इष्टकाः iṣṭakáḥ, bricks ; यः yaḥ, which ; प्राणः prâṇaḥ, Práṇa, the vital air that goes upwards ; व्यानः vyânaḥ, that which circulates ; अपानः apânaḥ, that which goes downwards ; समानः samánaḥ, that which equalises ; उदानः udánaḥ, that which goes forth ; सः saḥ, this, शिर:पक्षसीपृष्टपुच्छवान् śiraḥpakṣasípṛiṣṭhapuchchhaván, becomes possessed of a front, a back and a centre ; एषः eṣaḥ, this ; अग्निः agniḥ, fire ; पुरुषविदः puruṣavidaḥ, of one who knows the puruṣa ; तत tat, that ; इदम् idam, yonder ; अन्तरिक्षं antarikṣam, firmanent, sky ; प्रजापतेः prajápateḥ, of Prajapati ; द्वितीया dvitîyá, second ; चितिः chitiḥ, sacrificial pile, laying of the bricks ; करैः karaiḥ, with the hands ; यजमानं yajamánam, sacrificer ; दिवम् divam, to heaven; उत्क्षिप्त्वा utkṣiptvâ, lifting, tossing up ; इन्द्राय indráya, to Indra ; प्रायच्छत práyachchhat, presented ; असौ asau, that, yonder ; वै vai, verily ; आदित्यः âdityaḥ, the sun ; इन्द्रः indra, Indra ; सः saḥ, he (Indra) ; एषः eṣaḥ, that; अग्निः agniḥ, (áhavaníya) fire ; तस्य tasya, thereof, its ; इमाः imáḥ, these ; इष्टकाः iṣṭakâḥ, bricks ;

यत yat, which ; ऋग्यजुःसामाथर्वाङ्गिरसाः Rigyajuḥsâmâtharváṅgirasâḥ, Rig, yajus, the atharvâṅgirasas ; इतिहासः itihásaḥ, history ; पुराणं puráṇam, Puráṇa ; सः saḥ, he ; शिरःपक्षसीपुच्छपृष्ठवान् śiraḥpakṣasîpuchchhapṛṣṭhaván, becomes possessed of a brick, two sides, a back and a centre ; एषः eṣaḥ, this ; अग्निः agniḥ, fire ; पुरुषविदः puruṣavidaḥ, the knower of the soul ; सा sâ, that ; एषा eṣá, this ; द्यौः dyauḥ, heaven (áhavanîya-fire) ; प्रजापतेः prajâpateḥ, of Prajâpati ; तृतीया tritîyâ, third ; चितिः chitiḥ, sacrificial, pile, laying of the bricks ; करैः karaiḥ with the hands ; यजमानस्य yajamánasya, of the sacrificer; आत्मविदे âtmavide, to the knower of the self or soul; अवदानं avadânam, present ; करोति karoti, makes ; अथ atha, then ; आत्मवित âtmavit, the knower of the soul ; उत्क्षिप्य utkṣipya, lifting up, tossing up ; ब्रह्मणे brahmaṇe, to Brahman ; प्रायच्छत práyachchhat, presented ; तत्र tatra, in him, abiding in him ; आनन्दी ânandi, possessed of happiness ; मोदी modî, possessed of joy ; भवति bhavati, becomes.

TRANSLATION XXXIII.

Verily this fire in the form of year consists of five bricks. These are its bricks viz : spring, summer, rains, autumn and winter; in them, this fire has a head, two wings, a back and a tail. It is the first altar of the Lord of the universe who knows puruṣa. It offered the sacrificer to air by uplifting him with the hands to the intervening space ; the breath is verily the air. The breath is fire ; its bricks are Prâṇa, Samáṇa and Udâṇa ; in them this fire has a head two wings, a back and a tail. The intervening space is the second altar of the Lord of the universe who knows puruṣa. It offered the sacrificer to Indra by uplifting him with the hands to the heaven. This sun is verily Indra ; he is fire; its bricks are, Rig, Yaju, Sáma Atharva and history and the Purâṇa; in them this fire has a head, two wings, a back, and a tail. The heaven is the third altar of the Lord of the universe who knows puruṣa. It makes an offering of the sacrificer with the hands to one who knows the self and by uplifting the knower of the self presents him to Brahma. There he becomes happy and joyful.

Commentary.

In a sacrifice there are three fire hearths, called Gárhyapatya, Âhava-

niya and Dakṣiṇâgni described in the introduction to the Mîmâṁsa vol. xxviii of S.B.H. at p. xxix. The altars are made of five layers of the bricks. The figurative language in the present Anuvâka is borrowed from the ceremonial portion of the Veda. Here we see that there is a gradual rise of a worshipper from the lowest rung of the ladder to the highest top uniting with the supreme soul.

XXXIV.

पृथिवी गार्हपत्योऽन्तरिक्षं दक्षिणाग्निर्द्यौराहवनीयस्तत एव पवमानपावकशुचय आविष्कृतमेतेनास्य यज्ञम् । यतः पवमानपावकशुचिसंघातो हि जाठरस्तस्मादग्निर्यष्टव्यश्चेतव्यः स्तोतव्योऽभिध्यातव्यः । यजमानो हविर्गृहीत्वा देवताभिध्यानमिच्छति । हिरण्यवर्णः शकुनो हृद्यादित्ये प्रतिष्ठितः । मद्गुर्हंसस्तेजोवृषः सोऽस्मिन्नग्नौ यजामहे ॥ इति चापि मन्त्रार्थं विचिनोति । तत्सवितुर्वरेण्यं भर्गोऽस्याभिध्येयं यो बुद्ध्यन्तस्थो ध्यायीह मनःशान्तिपदमनुसरत्यात्मन्येव धत्तेऽत्रेमे श्लोका भवन्ति । यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यते । तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यते ॥ स्वयोनावुपशान्तस्य मनसः सत्यकामतः । इन्द्रियार्थविमूढस्यानृताः कर्मवशानुगाः ॥ चित्तमेव हि संसारं तत्प्रयत्नेन शोधयेत । यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥ चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमव्ययमश्नुते ॥ समासक्तं यथा चित्तं जन्तोर्विषयगोचरे । यद्येवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात ॥ मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च । अशुद्धं कामसंपर्काच्छुद्धं कामविवर्जितम् ॥ लयविक्षेपरहितं मनः

कृत्वा सुनिश्चलम् । यदा यात्यमनीभावं तदा तत्परमं पदम् ॥ तावन्मनो निरोद्धव्यं हृदि यावद्गतक्षयम् । एतज्ज्ञानं च मोक्षं च शेषान्ये ग्रन्थविस्तराः ॥ समाधिनिर्धौतमलस्य चेतसो निवेशितस्याऽऽत्मनि यत्सुखं भवेत् । न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तःकरणेन गृह्यते ॥ अपामापोऽग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत् । एवमन्तर्गतं यस्य मनः स परिमुच्यते ॥

मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयासङ्गि मोक्षे निर्विषयं स्मृतम्, इति अतोऽनग्निहोत्र्यनग्निचिदज्ञानभिध्यायिनां ब्रह्मणः पदव्योमानुस्मरणं विरुद्धं तस्मादग्निर्यष्टव्यश्चेतव्यः स्तोतव्योऽभिध्यातव्यः ॥ ३४ ॥

पृथिवी prithivî, the earth ; गार्हपत्यः gárhapatyaḥ, gárhapatya-fire ; अन्तरिक्षं antarikṣam, the sky, the firmament ; दक्षिणाग्निः dakṣiṇágniḥ, dakṣiṇa fire ; द्यौः dyauḥ, heaven ; आहवनीयः âhavanîyaḥ, âhavanîya-fire ; ततः tataḥ, therefore, hence ; एव eva, verily ; पवमानपावकशुचयः pavamânapávakaśuchayaḥ, Pavamána (pure), the Pâvaka (purifying), and the Śuchi (bright) ; आविष्कृतम् áviṣkritam, are called ; एतेन etena, by the three deities, Pâvamána, Pávaka, and Śuchi) ; अस्य aśya, (of the three fires, the Gárhapatya, Dakṣiṇa and Âhavanîya) ; यज्ञं yajñam, sacrifice; यतः yataḥ, since ; पवमानपावकशुचिसङ्घातः pavamânapávakaśuchisaṅghâtaḥ, an embodiment or compound of the Pâvaka, Pavamâna and Śuchi; हि hi, because; जाठरः játharaḥ, the digestive fire ; तस्मात् tasmât, therefore ; अग्निः agniḥ, fire ; यष्टव्यः yaṣṭabyaḥ, is to be worshipped with oblations ; चेतव्यः chetavyaḥ, is to be laid with bricks ; स्तोतव्यः stotavyaḥ, is to be praised with hymns ; अभिध्यातव्यः abhidhyátavyaḥ, is to be meditated upon ; यजमानः yajamânaḥ, the sacrificer ; हविः haviḥ, oblation ; गृहीत्वा grihîtva, having seized, having taken ; देवताभिध्यानम् devatâbhidhyánam, to perform meditation of the deity ; इच्छति ichchhati, wishes ; हिरण्यवर्णः hiraṇyavarṇaḥ, gold-coloured, of bright hue as gold ; शकुनः śakunaḥ, bird ; हृदि hridi, in the heart ; आदित्ये âditye, in the sun ; प्रतिष्ठितः pratiṣṭhitaḥ, abiding ; मद्गुः madguḥ,

a diver bird ; हंस: hamsaḥ, a swan; तेजोवृष: tejobr̥ṣaḥ, strong in splendour, of mighty lustre , स: saḥ him (the soul) ; अस्मिन् asmin, in this ; अग्नौ agnau, in the fire ; यजामहे yajâmahe, worship ; इति iti, thus ; च cha, and ; अपि api, also ; मन्त्रार्थं mantrártham, the meaning of the mantra ; विचिनोति vichinoti, discovers, searches out ; तत् tat, that ; सवितु: savituḥ, of the sun ; वरेण्यं vareṇyam, adorable ; भर्ग: bhargaḥ, splendour ; अस्य asya, verily ; अभिध्येयं abhidhyeyam, is to be meditated on ; य: yaḥ, who ; बुद्ध्यन्तस्थ: buddhyantasthaḥ, abiding within his mind, abiding in his own heart ; ध्यायी dhyâyî, he who meditates (thereon) ; इह iha, here ; मन:शान्तिपदम् manaḥsântipadam, the place of perfect mental calm, the place of rest for the mind ; अनुसरति anusarati, attains ; आत्मनि âtmani, within his own soul, within his own self ; एव eva, verily ; धत्ते dhatte, holds (the object of his meditation) ; अत्र atra, on this, on this point; इमे ime, these, the following ; श्लोका:ślokâḥ, verses ; भवन्ति bhavanti, are ; यथा yathâ, as : निरिन्धन: nirindhinaḥ, that which is without fuel ; वह्नि: vahniḥ, fire ; स्वयोनौ svayonau, in its source, in its place ; उपशाम्यते upaśâmyate, becomes quiet or tranquil ; तथा tathá, in the same way, thus ; वृत्तिक्षयात् vrittikṣayát, when all activity ceases, after the cessation of its functions ; चित्तं chittam, intellect, thought ; स्वयोनौ svayonau, in its place, in its source ; उपशाम्यते upaśámyate, becomes quiet, remains tranquil, स्वयोनौ svayonau, in its source, in itself ; उपशान्तस्य upaśántasya, of that which has gone to rest, of that which remains tranquil ; मनस: manasaḥ, of the mind ; सत्वकामत: satyakâmataḥ, through the desire for truth, through the love for truth; इन्द्रियार्थविमूढस्य indriyárthavimuḍhasya, of that which is deluded by the objects of sense ; अनृता: anritâḥ, false impulses, wrongs ; कर्मवशानुगा: karmavaśánugáḥ, following blindly former actions, resulting from former acts ; चित्तम् chittam, thoughts, intellect ; एव eva, alone ; हि hi, because ; संसारं samsâram, the round of births ; तत् tat, that (thoughts) ; प्रयत्नेन prayatnena, with effort, by striving ; शोधयेत śodhayet, should purify, let (him) cleanse; यच्चित्त: yachchittaḥ, what he thinks upon, what a man thinks ; तन्मय: tanmayaḥ, that ; भवति bhavati, does become, is ; गुह्यम् guhyam, secret, mystery ; एतत etat, this ; सनातनं sanátanam, eternal, old ; चित्तस्य chittasya, of (his) thoughts, of the intellect ; हि hi, because ; प्रसादेन prasâdena, by the serenity, by the rest ; हन्ति hanti, destroys, blots out ; कर्म karma, action ; शुभाशुभं śubhásubham, good or bad ; प्रसन्नात्मा prasannátma, with one's soul calm, with serene thoughts ; आत्मनि átmani, within his self, in the soul ; स्थित्वा sthitvá, abiding, dwelling ; सुखम् sukham, happiness, joy ; अव्ययम् avyayam, imperishable, eternal ; अश्नुते áśnute, obtains, attains ; समासक्तं samâsaktam, were fixed, is attached ; यथा yathá, as ; चित्तं chittam,

intellect, thoughts ; जन्तोः jantoḥ, of a man, of a living being ; विषयगोचरे viṣayagochare, on the things of this world, to the objects of sense ; यदि yadi, if ; एवं evam, in the same way, so ; ब्रह्मणि brahmaṇi, on Brahman ; स्यात् syát, were ; तत् tat, then ; कः kaḥ, who ; न na, not ; मुच्येत muchyeta, would be freed, would be released ; बन्धनात् bandhanât, from bondage, from chain ; मनः manaḥ, mind ; हि hi, because ; द्विविधं dvividham, of two kinds, as twofold ; प्रोक्तं proktam, is described, (it) is said ; शुद्धम् śuddham, pure ; अशुद्धम् aśuddham, impure ; एव eva, and ; च cha, and ; अशुद्धं aśuddham, impure ; कामसम्पर्कात् kâmasamparkát, from the contact with lust or desire ; शुद्धं śuddham, pure ; कामविवर्जितं kámavivarjitam, which is free from lust, which is delivered from all desires ; लयविक्षेपरहितं layavikṣ-parahitam, free from sleep and agitation, free from distraction and vacillation ; मनः manaḥ, mind ; कृत्वा kṛitvá, having made ; सुनिश्चलं suniśchalam, perfectly motionless ; यदा yadá, when ; याति yâti, passes on to ; अमनीभावं amanîbhâvam, that state where the mind itself vanishes, delivered from (his) mind ; तदा tadá, then ; तत् tat, that ; परमं paramam, highest ; पदं padam, point, place ; तावत् tâvat, so long as ; मनः manaḥ, mind ; निरोद्धव्यं niroddhavyam, must be restrained, is to be kept under ; हृदि hṛidi, in the heart ; यावत् yávat, till ; क्षयं kṣayam, end, loss ; गतं gatam, becomes, comes to ; एतत् etat, this ; ज्ञानम् jñânam, knowledge ; च cha, and ; मोक्षम् mokṣam, liberty, liberation ; च cha, and ; शेषान्ये śeṣánye, all the rest ; ग्रन्थविस्तराः granthavistaráḥ, book-prolixity, extensions of the ties (which bind us to this life) ; समाधिनिर्धौतमलस्य samádhi-nirdhauta-malasya, of that which has washed away its defilement by intense abstraction, of that which by deep meditation has been washed clean from all impurity; चेतसः chetasaḥ, of the mind ; निवेशितस्य niveśitasya, of that which has entered or merged itself ; आत्मनि âtmani, in the soul, with in the self ; यत् yat, that ; सुखं sukham, happiness , भवेत् bhavet, comes ; न na, not ; शक्यते śakyate, can, is able ; वर्णयितुं varṇayitum, to describe, to utter ; गिरा girá, by words, by the voice ; तदा tadá, then ; स्वयं svayam, own ; तदन्तःकरणेन tadantaḥkaraṇena, by its perception, by the inward power ; गृह्यते grihyate, can be felt, is apprehended ; अपाम् apâm, in water ; आपः âpaḥ, water ; अग्निः agniḥ, fire ; अग्नौ agnau, in fire : वा vâ, or ; व्योम्नि: vyomni, in ether ; व्योमः vyomaḥ, ether ; न na, not ; लक्षयेत् lakṣayet, can distinguish ; एवं evam, thus, like wise, so ; अन्तर्गतं antargatam, has entered, is absorbed ; यस्य yasya, whose ; मनः manaḥ, mind ; सः saḥ, he ; परिमुच्यते parimuchyate, attains liberty, is completely emancipated ; मनः manaḥ, mind ; एव eva, alone ; मनुष्याणां manuṣyáṇám, of men, of mortals ; कारणं kâraṇam, cause ; बन्धमोक्षयोः bandhamokṣayoḥ, of bondage and liberation ; बन्धाय bandhaya,

for bondage ; विषयासङ्गि viṣayâsangi, cleaving to objects of sense, attaching to the world ; मोक्षः mokṣaḥ, liberty, liberation ; निर्विषयं nirviṣayam, if free from the world, whole void from all objects; स्मृतं smṛitam, is called; अतः ataḥ, hence ; अनग्निहोत्र्यनग्निचिदज्ञानभिध्यायिनां anagni-hotri-anagnichid-ajñánabhidhyâyinám, to those who offer not the agnihotra, who lay not the bricks for the fires, who are destitute of knowledge and who meditate not on the soul , ब्रह्मणः brahmaṇaḥ, of Brahman; पदव्योमानुस्मरणं padavyomâ-nusmaraṇam, the pursuit of the empyrean abode ; remembering the ethereal place ; विरुद्धं viruddham, is utterly debarred ; तस्मात् tasmát, therefore ; अग्निः agniḥ, fire ; यष्टव्यः yaṣṭavyaḥ, is to receive oblations, is to be worshipped with oblations ; चेतव्यः chetavyaḥ, is to be laid with bricks ; स्तोतव्यः stotavyaḥ, is to be praised with hymns ; अभिध्यातव्यः abhidhyátavyaḥ, is to be meditated on.

TRANSLATION XXXIV.

The earth is the Gârhyapatya fire, the intervening space is the Dakṣiṇâgni and the heaven is the Âhavaniya fire. They are the purified, the purifier, and the holy (respectively). By this (collection), the sacrifice is brought into existence. Because the collection of the purified, the purifying and the holy fire is verily the gastric fire, fire should therefore be established, praised and meditated upon. The sacrificer taking the offering wishes to meditate on the god. The gold coloured bird resides in the heart and the sun ; he is the diver bird and swan: to him we offer in the fire." He ponders over the meaning of the verse 'the adorable splendour of the sun' is the object of his meditation : he meditates on him who resides inside the intellect and thereby obtains the peace of mind. He (therefore) keeps him in his self. There are the following verses :—

1. Just as the fire without fuel in extinguished in its origin, similarly the mind by the eradication of its activities becomes calm in its origin.

2. The mental activities arising under the action of the previous birth in a person who is perturbed by the objects of sense, but who has truth as his desired objects and whose mind has become calm in its origin, prove futile (false).

3. It is the mind that constitutes the world; it should, therefore, be purified; where the mind is, there one becomes like it: it is an old secret.

4. By the calmness of the mind, one verily eradicates good and bad actions; a man of tranquil mind by being seated in his self obtains inperishable happiness.

5. If the mind of a person is applied to Brahma just as it is addicted to the pleasures of the senses, who should not be freed from the bondage ?.

6. The mind is said to be of two kinds, pure and impure; it is impure when tainted with desire, but pure when devoid of desire.

7. When the mind by making it steady and free from sleep and distraction becomes mindlessness, it is the climax.

8. The mind should be controlled by the heart, *till it is* subdued. This is (true) knowledge, this is (real) salvation; the rest is only the burden of books.

9. The pleasure felt by one whose mind is purified of the impurities by trance and is placed in the self can not be described by the speech but can be felt by him with the internal organs.

10. Just as water in water, fire in fire, and ether in ether can not be distinguished, similarly if the mind of one is applied internally, he is liberated.

11. The mind is the cause of the person's bondage and liberation; when it is attached to sensual pleasure, it leads to bondage but when it has no objects of senses, it is in (the state of) liberation.

Therefore to one who does not perform the Agnihotra, does not pile fire, is ignorant or does not think of heaven, the abode of Brahma is obstructed. Let Agni, therefore, be worshipped, piled, praised and meditated upon.

Commentary.

In the preceding Anuváka, three kinds of hearths were mentioned; but

here in the present Anuváka, fires kindled in the altars are called Pavamána, Pávaka and Śuchi. The splendour of the fire is also in the sun and the being pervading the heart. It should be worshipped, piled in the altars, praised and meditated upon. Then follows eleven stanzas which show the necessity of controlling the mind and the good results that accrue from it. In the 8th stanza *śeṣanga grantha vistaraḥ* has been translated by me as 'the rest is only the burden of books' but others have translated as meaning "all the rest are extensions of ties."

XXXV.

नमोऽग्नये पृथिवीक्षिते लोकस्मृते लोकमस्मै यजमानाय धेहि नमो वायवेऽन्तरिक्षक्षिते लोकस्मृते लोकमस्मै यजमानाय धेहि नम आदित्याय दिविक्षिते लोकस्मृते लोकमस्मै यजमानाय धेहि नमो ब्रह्मणे सर्वक्षिते सर्वस्मृते सर्वमस्मै यजमानाय धेहि । हिरण्मयेन पात्रेण सत्यस्याभिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय विष्णवे । योऽसा आदित्ये पुरुषः सोऽसा अहमिति । एष ह वै सत्यधर्मो यदादित्यस्याऽऽदित्यत्वं तच्छुक्लं पुरुषमलिङ्गं नभसोऽन्तर्गतस्य तेजसोंऽशमात्रमेतद्यदादित्यस्य मध्य इवेत्यक्षिण्यग्नौ चैतद्ब्रह्मैतदमृतमेतद्भर्गः । एतत्सत्यधर्मो नभसोऽन्तर्गतस्य तेजसोंऽशमात्रमेतत । यदादित्यस्य मध्येऽमृतं यस्य हि सोमः प्राणा वाऽप्ययङ्कुरा एतद्ब्रह्मैतदमृतमेतद्भर्गः । एतत्सत्यधर्मो नभसोऽन्तर्गतस्य तेजसोंऽशमात्रमेतद्यदादित्यस्य मध्ये यजुर्दीप्यति । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् । अष्टपादं शुचिं हंसं त्रिसूत्रमणुमव्ययम् । द्विधर्मोन्धं सर्वं पश्यन्पश्यति ॥

नभसोऽन्तर्गतस्य तेजसोंऽशमात्रमेतद्यदादित्यस्य मध्ये

उदित्वा मयूखे भवत एतत्सवित्सत्यधर्म एतद्यजुरेतत्तप एतदग्निरेतद्वायुरेतत्प्राण एतदाप एतच्चन्द्रमा एतच्छुक्रमेतदमृतम् । एतद्ब्रह्मविषयमेतद्भानुरर्णवस्तस्मिन्नेव यजमानाः सैन्धव इव व्लीयन्त एषा वै ब्रह्मैकताऽत्र हि सर्वे कामाः समाहिता इत्यत्रोदाहरन्ति । अंशुधारय इवाणुवातेरितः संस्फुरत्यसावन्तर्गः सुराणाम् । यो हैवंवित्स द्वैतवित्सैकधामेतः स्यात्तदात्मकश्च । ये बिन्दव इवाभ्युच्चरन्त्यजस्रं विद्युदिवाभ्रार्चिषः परमे व्योमन् । तेऽर्चिषो वै यशस आश्रयवशाज्जटाभिरूपा इव कृष्णवर्त्मनः ॥ ३५ ॥

नमः namaḥ, adoration ; अग्नये agnaye, to Agni ; पृथिवीक्षिते prithivîkṣite, to him who abides in the earth, to the dweller on earth ; लोकस्मृते lokasmṛite, to the rememberer of the world, to him who remembers his world ; लोकम् lokam, world ; अस्मै asmai, to this ; यजमानाय yajamánâya, to the worshipper ; धेहि dhehi, do (thou) give, grant ; नमः namaḥ, adoration ; वायवे vâyave, to Vâyu; अन्तरिक्षक्षिते antarikṣakṣite, to him who abides in the firmanent, to the dweller in the sky ; लोकस्मृते lokasmṛite, to him who remembers his world, to the rememberer of the world ; लोकम् lokam, the world; अस्मै asmai, to this, यजमानाय yajamânâya, to the worshipper; धेहि dhehi, grant, do (thou) give; नमः namaḥ, adoration, आदित्याय âdityáya, to Âditya; दिविक्षिते diviksite, to the dweller in heaven, to him who adides in the sky ; लोकस्मृते lokasmṛite, to him who remembers his world, to the rememberer of the world ; लोकम् lokam, the world ; अस्मै asmai, to this ; यजमानाय yajmánâya, to the worshipper ; धेहि dhehi, grant, do (thou) give ; नमः namaḥ, adoration ; ब्रह्मणे brahmaṇe, to Brahman ; सर्वक्षिते sarvakṣite, to him who dwells everywhere, to him who abides in all ; सर्वस्मृते sarvasmrite, to him who remembers all, to the rememberer of all ; यजमानाय yajmánâya, to the worshipper ; धेहि dhehi, grant, do (thou) ; हिरण्मयेन hiraṇmayena, with golden ; पात्रेण pátreṇa, with a disc, with a lid ; सत्यस्य satyasya, of the true (Brahman) ; अभिहितं abhihitam, is covered, is hidden ; मुखं mukham, countenance the mouth ; तत् tat, it ; त्वं tvam, thou ; पूषन् púṣam, O ! sun ; अपावृणु apâvṛiṇu, open ; सत्यधर्माय satyadharmâya, to the true one, to the truthful ; विष्णवे viṣṇava, to him who pervades all (viṣṇu) ; यः yaḥ, who ;

असौ asau, he ; आदित्ये áditye, in the sun ; पुरुषः puruṣaḥ, being ; सः saḥ, he ; असौ asau, he ; अहं aham, I ; एषः eṣaḥ, this ; ह ha, this ; वै vai, verily ; सत्यधर्मः satyadharmaḥ, the truthful one ; यत् yat, which ; आदित्यस्य ádityasya, of the sun ; आदित्यत्वं ádityatvam, essential nature, essence of the sun ; तत् tat, that ; शुक्लं śuklam, bright ; पुरुषम् puruṣam, personal, in the form of a man ; अलिङ्गं aliṅgam, sexless, devoid of sex ; नभसः nabhasaḥ, of the ether ; अन्तर्गतस्य antargatasya, of that which pervades space or ether ; तेजसः tejasaḥ, of the light, of splendour ; अंशमात्रम् amśamâtram, only a portion ; एतत् etat, this ; यत् yat, which ; आदित्यस्य ádityasya, of the sun ; मध्ये madhye, in the midst of ; इव iva, as it were ; इति iti, thus ; अक्षिणि akṣiṇi, in the eye ; अग्नौ agnau, in fire ; च cha, and ; एतत् etat, this, that ; ब्रह्म brahma, Brahman ; एतत् etat, thus ; अमृतम् amṛitam, immortal ; एतत् etat, this ; भर्गः bhargah, splendour, light ; एतत् etat, that ; सत्यधर्मः satyadharmaḥ, the true one, the truthful ; नभसः nabhasaḥ, of the ether, of the space, अन्तर्गतस्य antargatasya, of that which pervades ; तेजसः tejasaḥ, of splendour, of the light ; अंशमात्रम् amśamátram, but a portion ; एतत् etat, this ; यत् yat, which; आदित्यस्य ádityasya, of the sun ; मध्ये madhye, in the midst of ; अमृतं amṛitam, immortal ; यस्य yasya, whose ; हि hi, because ; सोमः somaḥ Soma (the moon) ; प्राणाः práṇáḥ, vital airs ; वा vâ, or ; अप्ययङ्कुराः apyayaṅkuráḥ, offshoots ; एतत् etat, this ; ब्रह्म brahma, Brahman ; एतत् etat, this ; अमृतम् amṛitam, immortal ; एतत् etat, that, this ; भर्गः bhargaḥ, light, splendour ; एतत् etat, this ; सत्यधर्मः satyadharmaḥ, the truthful, the true one ; नभसः nabhasaḥ, of the ether, of the space, अन्तर्गतस्य antargatasya, of that which pervades ; तेजसः tejasaḥ, of the light, of splendour ; अंशमात्रम् amśamâtram, only a portion, but a portion ; एतत् etat, this ; यत् yat, which ; आदित्यस्य ádityasya, of the sun ; मध्ये madhye, in the midst of ; यजुः yajuḥ, (as) Yajus; दीप्यति dîpyati, shines ; ओम् Om, Om ; आपः âpaḥ, water ; ज्योतीरसः jyotírasaḥ, light and moisture, light and essence; अमृतं amṛitam, immortal, ambrosia ; ब्रह्म brahma, Brahman ; भूः bhûḥ, this ; भुवः Bhuvaḥ ; स्वः Svaḥ ; ओम् Om ; अष्टपादं aṣṭapádam, the eight-footed ; शुचि śuchi, pure, bright ; हंसं hamsam, swan, hamsa ; त्रिसूत्रम् trisútram, bound with three threads ; अणुम् aṇum, minute, the infinitely small ; अव्ययं avyayam, the imperishable ; द्विधर्मोऽन्धं dvidharmondham, blind for good and evil, blind to the two attributes; तेजसेन्धं tejasendham, kindled with light or splendour; सर्वं sarvam, all ; पश्यन् paśyan, seeing ; पश्यति paśyati, sees ; नभसः nabhasaḥ, of the ether, of space; अन्तर्गतस्य antargatasya, of that which pervades; तेजसः tejasaḥ, of the light, of splendour ; अंशमात्रम् amśamátram, only a portion ; एतत् etat, which ; आदित्यस्य ádityasya, of the sun ; मध्ये madhye, in the midst of ; उदुत्वा udutvá, rising ; मयूखे mayúkhe, the two rays ; भवतः

bhavataḥ, are ; एतत् etat, this, that ; सवित् savit, the sun, the knower ; सत्यधर्मः satyadharmaḥ, the true one, the truthful ; एतत् etat, this, that ; यजुः yajuḥ, Yajus; एतत् etat, this ; तपः tapaḥ, devotion, heat ; एतत् etat, this ; अग्निः agniḥ, Agni, fire ; एतत् etat, this ; वायुः váyuḥ, Vâyu, wind ; एतत् etat, this ; प्राणः praṇaḥ, Práṇa, breath ; एतत् etat, this ; आपः ápaḥ, water : एतत् etat, this ; चन्द्रमा chandramâ, the moon ; एतत् etat, this ; शुक्रम् śukram, bright, strength ; एतत् etat, this ; अमृतम् amṛtam, immortality ; एतत् etat, this ; ब्रह्मविषयम् brahmaviṣayam, the place of Brahman, the means for the attainment of Brahman ; एतत् etat, this ; भानुरर्णवः bhánuranṛavaḥ, the ocean of light, the ocean-like sun ; तस्मिन् tasmin, in that (ocean) ; एव eva, verily ; यजमानाः yajamánâḥ, the sacrificers, the worshippers ; सैन्धवः saindhavaḥ, salt, a lump of salt ; इव iva, as, like ; व्लीयन्ते vlîyante, are dissolved, are drowned ; एषा eṣá, that, this ; वै vai, verily ; ब्रह्मैकता Brahmaikatá, identity with Brahman, oneness with Brahman ; अत्र atra, here ; हि hi, because ; सर्वे sarve, all ; कामाः kámáḥ, desires ; समाहिताः samáhitáḥ, are collected together, are fulfilled ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udâharanti, (the sages) declare, (they) quote ; अंशुधारयः amśudhárayaḥ, like a lamp ; इव iva, like ; अणुवातेरितः aṇuváteritaḥ, moved by a gentle wind, fanned by a gentle wind ; संस्फुरति samsphurati, shines forth, flashes ; असौ asau, he ; अन्तर्गतः antargataḥ, who dwells within, absorbed in; सुराणां suráṇám, of the gods; यः yaḥ, he ; ह ha, because; एवंवित् evamvit, who knows this, who knows thus ; सः saḥ, he ; सवित् savit, knower ; सः saḥ, he ; द्वैतवित् dvaitavit, one who knows duality ; one who knows the difference (between the high and the highest Brahman) ; सः saḥ, he ; एकधामेतः ekadhâmetaḥ, having obtained unity, goes to an unique abode ; स्यात् syát, becomes ; तदात्मकः tadátmakaḥ, identified with it, identified therewith ; ये ye, they, those ; बिन्दवः bindavaḥ, spray drops (whirled by the wind from the sea) ; इव iva, like ; अभ्युच्चरन्ति abhyuchcharanti, rise up ; अजस्रं ajasram, in endless number, continually ; विद्युत् vidyut, lightning, flashes of lightning ; इव iva, like ; अभ्रार्चिषः abhrârchiṣaḥ, from the light within the clouds, of the cloud-concealed light ; परमे parame, in the highest ; व्योमन् vyoman, in the heaven, in the empyrean ; ते te, they, those (individual existences) ; अर्चिषः archiṣaḥ, of light ; वै vai, or ; यशसः yaśasaḥ, of the supreme glory ; आश्रयवशात् âśrayavaśát, from bearing the reflection ; जटाभिरूपाः jatábhirûpáḥ, flickering flame-crests ; इव iva, as ; कृष्णवर्त्मनः kṛṣṇavartmanaḥ, of the track of fire, of that which follows the fire.

TRANSLATION XXXV.

Salutation to Agni who dwells on the earth and remembers the

world : reserve the world for this sacrificer. Salutation to Vâyu who dwells in the intervening space and remembers the world ; reserve the world for this sacrificer. Salutation to the sun who resides in heaven and remembers the world ; reserve the world for this sacrificer. Salutation to Brahma who dwells everywhere and remembers every thing; reserve every thing for this sacrificer. The mouth of truth is shut with golden vessel; open it, O ! Puṣan for V.ṣṇu whose nature is truth. The being who is in the sun is the same as 'I. He is the sun whose nature is truth, he is called the sun, because he is resplendent being without gender. It is only a part of the splendour of the sun which is pervading the sky, the eye and the fire ; it is Brahma, it is immortality, it is splendour. It is the nature of truth which is only a portion of the brightness which pervades the sky and which is nectar in the sun whose sprout is moon and the vital airs. It is Brahma, immortality and splendour. It is the nature of truth, it is only a portion of the lustre which pervades the sky and which shines as Yajus in the sun, namely, as Om, water, light, essence, nectar, Brahma, Bhûḥ, Bhuvaḥ, Swaḥ and Om. He seeing all, sees the eight-footed, pure swan tied with three threads, atomic, imperishable, blind to virtue and vice, burning with splendour. It is only a portion of the lustre of the sun that pervades the sky, which on his rising sheds rays. It is the vivifier, and truth by nature ; it is Yajus, it is penance; it is Agni, it is air, it is vital air, it is water, it is the moon, it is splendour, it is nectar, it is the dominion of Brahma, it is the ocean of sun wherein the sacrificers dissolve like salt. It is the union with Brahma; here all the desires are realised. It is cited here; he moves in the midst of the gods like tke lamplight moved by slight motion of the wind; he who understands it, is the vivifier, and knows dualism. He goes to the chief region and becomes united with him. Like the water drops coming out repeatedly, or the flashes of the lightning of the cloud in the sky or the sparks from fire, they are resplendent and glorious by reason of the source.

Commentary.

In the opening of the Anuvâka, different deities are invoked to keep

heaven reserved for the worshipper. The light which is in the sun, in the eye of man and in the fire is the same. The sun is called a swan with eight feet, because he illuminates all the eight quarters of the heaven; he is said to be tied with three cords of the three Vedas. When a worshipper reaches heaven, he moves amongst god and ultimately becomes one with Brahma. The individual soul is in reality of the same essence as Brahma like the spray from ocean, flashes from thunder or sparks from fire; the difference is only nominal and not real.

XXXVI.

द्वे वाव खल्वेते ब्रह्मज्योतिषो रूपके शान्तमेकं समृद्धं चैकमथ यच्छान्तं तस्याऽऽधारं खमथ यत्समृद्धमिदं तस्यान्नं तस्मान्मन्त्रौषधाज्यामिषपुरोडाशस्थालीपाकादिभिर्यष्टव्यमन्तर्वेद्याम्। आस्न्यवशिष्टैरन्नपानैश्चाऽऽस्यमाहवनीयमिति मत्वा तेजसः समृद्ध्यै पुण्यलोकविजित्यर्थाय, अमृतत्वाय च। अत्रोदाहरन्ति। अग्निहोत्रं जुहुयात्स्वर्गकामो यमराज्यमग्निष्टोमेनाभियजति सोमराज्यमुक्थेन सूर्यराज्यं षोडशिना स्वाराज्यमतिरात्रेण प्राजापत्यमासहस्रसंवत्सरान्तक्रतुनेति। वर्त्याधारस्नेहयोगाद्यथा दीपस्य संस्थिति। अन्तर्याण्डोपयोगादिमौ स्थितावात्मशुची तथा ॥ ३६ ॥

द्वे dve, two; वाव vâva, verily; खलु khalu, certainly; एते ete, these; ब्रह्मज्योतिषः brahmajyotiṣaḥ, of the Brahman light; रूपके rûpake, manifestations; शान्तम् śântam, tranquil, calm; एकं ekam, the one; समृद्धम् samṛiddham, abundant, lively; च cha, and; एकम् ekam, the other; अथ atha, now; यत yat, which; शान्तं śântam, tranquil, calm; तस्य tasya, of that; आधारं âdháram, support, home; खम् kham, ether; अथ atha, and; यत yat, which; समृद्धम् samṛiddham, abundant, lively; इदं idam, this (visible); तस्य tasya, of that; अन्नं annam, food; तस्मात tasmát, therefore; मन्त्रौषधाज्यामिषपुरोडाशस्थालीपाकादिभिः mantra-auṣadha-ájy âmiṣa-puroḍáśa-sthâlîpáka-âdibhiḥ, with hymns, corn or herbs, ghee, flesh or meat, cakes, food cooked in the sthâlî, &c; यष्टव्यं yaṣṭavyam, sacrifice must be offered, offerings must be made;

अन्तर्वेद्यां antarvedyám, on the house-altar ; in the sacrificial area ; आस्यवशिष्टैः ásnavaśiṣṭaiḥ, in the mouth with the remnants; अन्नपानैः annapánaiḥ, with meats and drinks; च cha, and; आस्यम् ásyam, mouth; आहवनीयम् âhavaníyam, âhavanîya-fire; इति iti, thus. मत्वा matvâ, thinking ; तेजसः tejasaḥ, of bodily vigour; समृद्ध्यै samriddhyai, for the increase; पुण्यलोकविजित्यर्थाय puṇyalokavijityarthâya, for the attainment of heaven, to gain the world of purity; अमृतत्वाय amritatváya, for the sake of immortality, च cha, and ; अत्र atra, here, on this point; उदाहरन्ति udâharanti, (they) declare, (they) quote ; अग्निहोत्रं agnihotram, Agnihotra; जुहुयात् juhuyât, let (him) offer; स्वर्गकामः svargakâmaḥ, he who longs for or desires heaven : यमराज्यं yamarájyam, the kingdom of yama ; अग्निष्टोमेन agniṣṭomena, by Agniṣṭoma, अभिजयति abhijayati, wins ; सोमराज्यम् somarájyam, the kingdom of Soma ; उक्थेन ukthena, by the uktha ; सूर्यराज्यं sûryarâjyam, the kingdom of the sun ; षोडशिना ṣoḍaśinâ, by ṣoḍaśi-sacrifice ; स्वाराज्यम् svárájyam, the heaven (of Indra), the kingdom of Indra ; अतिरात्रेण atirátreṇa, by Atirátra-sacrifice ; प्राजापत्यम् prájapatyam, the world of Prajápati, the heaven of Prajâpati ; आसहस्रसंवत्सरान्तक्रतुना ásahasrasamvatsarántakratuná, by the continued sacrifices (from those of twelve successive nights) up to those which last a thousand years ; beginning with the twelve-night sacrifice and ending with the thousand years sacrifice ; इति iti, thus ; वर्त्याधारस्नेहयोगात् vartyâdhárasnehayogát, by the union with the wick, the vessel and the oil, so long as the vessel that holds the wick is filled with oil ; यथा yathâ, as ; दीपस्य dîpasya, of a lamp ; संस्थितिः samsthitiḥ, the existence ; अन्तर्याण्डोपयोगात् antaryâṇḍopayogât, from the union of the individual body and the world, as long as the egg (of the world) and he who dwells within it hold together ; इमौ imau, these two ; स्थितौ sthitau, exist ; आत्मशुची âtmaśuchî, the individual soul and the pure sun, the self and the bright sun ; तथा tathâ, so, in the same way.

TRANSLATION XXXVI.

There are verily two forms of Bráhmic light, one is calm and the other abundant ; the sky rests on that which is calm ; this food is ftom the abundant. One should, therefore, offer an oblation in the inner altar with mantra, herb, ghee, flesh, cake and boiled rice &c. With the food and drink in the mouth, (one should sacrifiee) considering Âhavaniya as month for the increase of splendour, to win the region of righteousness and immortality. It is cited as an example, let one desirous of heaven perform Agnihotra ; one performs a sacrifice with Agniṣṭoma for the

sovereignty of Yama (Pluto), with uktha for the kingdom of moon, with ṣodaśi for the sun's kingdom, with atirátra for self-sovereignty and with a thousand-year sacrifice to obtain the realm of the Lord of the universe. Just as the maintence of the lamp light depends on the wick in conjunction with oil, so do the self and sun exist by the union of the egg with the one which is inside.

Commentary.

There are two manifested forms of Brahma ; on the one which is calm, depends the whole fabric of the firmament: the other is the source of the food we take. One should, therefore, make an offering of the food which he takes, to fire first. Then the Anuvâka gives different kinds of sacrifices which are performed with some desires in view. The Anuváka concludes with the reason for the existence of different entities like the continuance of the lamp light which depends on the wick and oil in the lamp.

XXXVII.

तस्मादोमित्यनेनैतदुपासीतापरिमितं तेजस्तत्त्रेधाऽभिहितमग्नावादित्ये प्राणे । अथैषा नाड्यन्नबहुमित्येषाऽग्नौ हुतमादित्यं गमयत्यतो यो रसोऽस्रवत्स उद्गीथं वर्षति तेनेमे प्राणः प्राणेभ्यः प्रजा इत्यत्रोदाहरन्ति यद्धविरग्नौ हूयते तदादित्यं गमयति तत्सूर्यो रश्मिभिर्वर्षति तेनान्नं भवत्यन्नाद्भूतानामुत्पत्तिरित्येवं ह्याह । अग्नौ प्रास्ताऽऽहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ ३७ ॥

तस्मात् tasmât, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, aforesaid (round of ceremonial rites), all these ceremonies ; उपासीत upásíta, let (a man) perform, let (him) devoutly honour ; अपरिमितं aparimitam, endless, unbounded ; तेजः tejaḥ, might, splendour ; तत् tat, it ; त्रेधाभिहितम् tredhâbhihitam, located in three sites, is declared to be three fold ; अग्नौ agnau, in the fire (of the altar); आदित्ये âdítye, in the sun

(the deity) प्राणे prâṇe, in the breath (the sacrificer) ; in Prâṇa ; अथ atha, now, thus ; एषा eṣâ, this ; नाडी nâḍî,, channel (of offering) ; अन्नबहुम् anna-bahum, that which abounds in food, to increase the food इति iti, thus ; एषा eṣá, it ; अग्नौ agnau, in the fire ; हुतं hutam, the oblation offered ; आदित्यं âdityam, to the sun ; गमयति gamayati, carries, makes ascend ; यः yaḥ, which ; रसः rasaḥ, moisture, sap ; अस्रवत asravat, flows ; सः saḥ, that ; उद्गीथं udgîtham, as with the sound of a hymn ; वर्षति varṣati, rains down ; तेन tena, by this (rain), by it; इमे ime, these ; प्राणाः prâṇâḥ, living beings, vital breaths ; प्राणेभ्यः prâṇebhyaḥ, from living beings (thus invigorated) ; प्रजाः prajáḥ, progeny ; इति iti, thus ; अत्र atra, here, on this point ; उदाहरन्ति udâharanti, (they) quote, (the sages) declare; यत् yat, that; हविः haviḥ, oblation, offering ; अग्नौ agnau, in the fire ; हूयते hûyate, is offered ; तत् at, it ; आदित्यं âdityam, to the sun ; गमयति gamayati, goes, bears up ; तत् tat, that ; सूर्यः sûryaḥ, the sun ; रश्मिभिः raśmibhiḥ, with the rays ; वर्षति varṣati, rains down ; तेन tena, by it ; अन्नं annam, food ; भवति bhavati, is produced, come, arise ; अन्नात annât, from food ; भूतानाम् bhûtánâm, of living beings ; उत्पत्तिः utpattiḥ, birth ; इति iti, thus ; एवं evam, thus , हि hi, because ; आह áha, saith (manu) ; अग्नौ agnau, on the fire, in the flame ; प्रास्ताहुतिः prâstâhutiḥ, cast, thrown ; सम्यक् samyak, properly, duly ; आदित्यम् âdityam, to the sun ; उपतिष्ठते upatiṣṭhate, ascends (in smoke); आदित्यात् âdityât, from the sun ; जायते jâyate, (it) is born, comes ; वृष्टिः vriṣṭiḥ, rains ; वृष्टेः vriṣṭeḥ, from rain ; अन्नं annam, food ; ततः tataḥ, from food ; प्रजाः prajáḥ, living beings.

TRANSLATION XXXVII.

Let one, therefore, worship with Om ; because its splendour is unlimited and is said to be threefold in fire, sun and vital air. It is a means to increase food ; when it is offered to fire, it carries it to the sun. The sap which oozes therefrom is the udgitha that rains; from it are (produced) the vital airs, from the vital airs proceed the created beings. It is said, whatever offering is made to the fire is carried to the sun ; the sun then pours it in the shape of rain by the rays ; from it the vegetable kingdom is produced: from the vegetable kingdoms proceeds the animal kingdom. It is also said "An offering thrown properly in the fire reaches the sun ; from the sun proceeds rain, from the rain food and from food the living beings".

Commentary.

The present Anuvâka lays stress on the meditation of 'Om', the splendour of which pervades the fire, the sun and vital air. The Anuvâka shows the connection thereof with each other. When an offering is made to fire, it goes up in the gaseous form to the sky ; there by condensation, it comes back to earth in the form of the rain water which is the cause of the vegetable kingdom. It is well known that all living beings live upon the food produced from the vegetable world. The heat of the sun is the cause of this circulation of rain-water. It is a physical fact which does not require much elucidation. The last verse herein quoted also finds its place in Manu chap iii. 76. Śankarânanda is of opinion that it is a Vedic verse which has been incorporated in Manusmirti. The same idea is expressed in the Bhagvadgîtâ chap. iii. 14.

XXXVIII.

अग्निहोत्रं जुह्वानो लोभजालं भिनत्त्यतः संमोहं छित्त्वा न क्रोधान्स्तुन्वानः काममभिध्यायमानस्ततश्चतुर्जालं ब्रह्म-कोशं भिन्ददतः परमाकाशमत्र हि सौरसौम्याग्नेयसात्त्विका-निमण्डलानि भित्वा ततः शुद्धः सत्वान्तरस्थमचलममृतम-च्युतं ध्रुवं विष्णुसंज्ञितं सर्वापरं धाम सत्यकामसर्वज्ञत्वसंयु-क्तं स्वतन्त्रं चैतन्यं स्वे महिम्नि तिष्ठमानं पश्यत्यत्रोदाहर-न्ति । रविमध्ये स्थितः सोमः सोममध्ये हुताशनः । तेजोम-ध्ये स्थितं सत्वं सत्वमध्ये स्थितोऽच्युतः । शरीरप्रादेशाङ्गु-ष्ठमात्रमणोरप्यणुं ध्यात्वाऽतः परमतां गच्छत्यत्र हि सर्वे कामाः समाहिता इत्यत्रोदाहरन्ति । अङ्गुष्ठप्रादेशशरीरमात्रं प्रदीपप्रतापवद्द्विस्त्रिधा हि । तद्ब्रह्माभिष्टूयमानं महो देवो भुवनान्याविवेश । ओम् नमो ब्रह्मणेनमः ॥ ३८ ॥

इति मैत्र्युपनिषदि षष्ठः प्रपाठकः ॥ ६ ॥

अग्निहोत्रं agnihotram, agnihotra ; जुह्वानः juhvánaḥ, he who offers or performs ; लोभजालं lobhajálam, the net of desire or greed ; भिनत्ति bhinatti, cuts through, breaks through ; अतः ataḥ, then ; सम्मोहं sammoham, infatuation, bewilderment; छित्वा chhitvâ, cutting through, having cut through; न na, no longer ; क्रोधान् krodhân, anger; स्तुन्वानः stunvánaḥ, approving of ; कामम् kámam, desire (that of emancipation or liberty) ; अभिध्यायमानः abhidhyáyamánaḥ, meditating ; ततः tataḥ, then ; चतुर्जालं chaturjâlam, with (its) four wrappings or nets ; ब्रह्मकोशं brahmakośam, the veil of Brahman ; the shrine of Brahman ; भिन्दत् bhindat, piercing through, breaking through ; अतःपरम् ataḥparam, next ; आकाशम् âkásam, pure ether (of the supreme) ; अत्र atra, here ; हि hi, because; सौरसौम्याग्नेयसात्विकानि saurasaumyágneyasátvikáni, belonging to the sun, moon, and fire, characterised by the quality of goodness ; मण्डलानि maṇḍaláni, (four) spheres ; भित्वा bhitvá, having pierced through ; ततः tataḥ, then ; शुद्धः śuddhaḥ, being himself perfectly pure, being purified himself ; सत्वान्तरस्थम् sattvántarastham, dwelling in goodness, dwelling within the quality of goodness ; अचलम् achchalam, immoveable ; अमृतम् amṛitam, immortal ; अच्युतं achyutam, indestructible, imperishable ; ध्रुवं dhruvam, firm ; विष्णुसञ्ज्ञितं viṣṇusañjñitam, bearing the name of Viṣṇu; सर्वापरं sarvâparam, highest, supreme; धाम dhâma, abode ; सत्यकामसर्वज्ञत्वसंयुक्तं satyakámasarvajñatvasaṁyuktam, endowed with true desire and infinite knowledge ; endowed with love of truth and omniscience ; स्वतन्त्रं svatantram, self-dependent ; चैतन्यं chaitanyam, intelligence ; स्वे sve, in one's own ; महिम्नि mahimni, in majesty, in greatness ; तिष्ठमानं tiṣṭhamânam, abiding, standing ; पश्यति paśyati, beholds ; अत्र atra, here, on this point ; उदाहरन्ति udâharanti, (they) quote, (sages) declare ; रविमध्ये ravimadhye, in the midst of the sun ; स्थितः sthitaḥ, stands, abides ; सोमः somaḥ, soma, the moon ; सोममध्ये somamadhye, in the midst of the moon or soma ; हुताशनः hutáśanaḥ, fire ; तेजोमध्ये tejomadhye, in the midst of fire ; स्थितं sthitam, exists ; सत्वं sattvam, (the quality) goodness ; सत्वमध्ये sattvamadhye, in the midst of goodness ; स्थितः sthitaḥ, exists ; अच्युतः achyutaḥ, the eternal, the imperishable ; शरीरप्रादेशाङ्गुष्ठमात्रम् śarîraprâdeśâṅguṣṭhamâtram, that which reveals itself (within the lotus) of the size of the thumb, in the span (of the heart) within the body ; अणोः aṇoḥ, than the least, than the small ; अणु aṇum, smaller, less ; ध्यात्वा dhyâtva, having meditated; अतः ataḥ, then ; परमतां paramatâm, the nature of the highest ; गच्छति gachchhati, obtains ; अत्र atra, here ; हि hi, because ; सर्वे sarve, all ; कामाः kámâḥ, desires ; समाहिता samâhitâḥ, are fulfilled, are called together ; इति iti, thus ; अत्र atra, on this point ; उदाहरन्ति udáharanti, (the sages) declare, (they) quote ; अङ्गुष्ठप्रादेशशरीरमात्रम्

aṅgusṭhaprádeśaśarîramâtram, revealing itself within (the lotus) of the size of the thumb, in the span (of the heart) within the body, having the breadth of a thumb within the span (of the heart) in the body ; प्रदीपप्रतापवत् pradîpapratâpavat, like the flame of a lamp ; द्विस्त्रिधा dvistridhâ, burning dimly or brightly, burning twofold or threefold ; हि hi, because ; तत् tat, that ; ब्रह्म brahma, Brahman ; अभिष्टूयमानः abiṣṭûyamánaḥ, the object of universal praise, glorified ; महः mahaḥ, great ; देवः devaḥ, god, deity ; भुवनानि bhuvanâni, all the worlds. all beings ; आविवेश áviveśa, entered ; ओम् Om ; नमः namaḥ, adoration ; ब्रह्मणे brahmaṇe, to Brahman ; नमः namaḥ, adoration.

TRANSLATION XXXVIII.

One who performs Agnihotra, pierces through the net of avarice. Having broken through ignorance, not approving of anger, but keeping the desired object in view, he penetrates through four nets surrounding the treasure of Brahma. Hence he goes to the highest ether where piercing through the orb of the sun, moon, fire and righteousness, then being himself pure, he sees seated in righteousness, immoveable, infallible, permanent, Viṣṇu by name, the highest region, full of true desire and omniscience, free, intelligent and seated in his glory. It is cited here as an example. In the sun, there is moon; in the moon there is fire; in the fire there is righteousness and in the righteousness there is the infallible.

By meditating on the minutest of the minute of the size of thumb seated in the span of the body, one obtains, the highest ; here all the desires are accomplished: it is cited as an example. Brahma, the great God of the size of a thumb occupying the span in the body, shining like the candle light doubly and trebly, entered the universe ; Om salutation, salutation to Brahma.

Commentary.

In the concluding Anuváka, stress is laid on the performance of an Agnihotra. It is by means of the Agnihotra that one ultimately obtains Brahma. As to the size of a thumb and the space occupied in the heart

to the extent of a span, see the Vedánta sûtra I. 3. 23-24. It is only with a view to worship Brahma, that He is shown to be present in one's heart. It is figurative rather than real.

END OF PRAPÂTHAKA VI.

PRAPÂTHAKA VII.

I.

अग्निर्गायत्रं त्रिवृद्रथंतरं वसन्तः प्राणो नक्षत्राणिवसवः पुरस्तादुद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्वि वरेणेक्षन्ति । अचिन्त्योऽमूर्तो गभोरो गुप्तोऽनवद्यो घनो गहनो निर्गुणः शुद्धो भास्वरो गुणभुग्भयोऽनिर्वृत्तिर्योगीश्वरः सर्वज्ञो मघोऽप्रमेयोऽनाद्यन्तः श्रीमानजो धीमाननिर्देश्यः सर्वसृक्सर्वस्याऽऽत्मा सर्वभुक्सर्वस्येशानः सर्वस्याऽऽन्तरान्तरः ॥ १ ॥

अग्निः agniḥ, Agni ; गायत्रं gáyatram, the Gáyatrî metre ; त्रिवृत् trivrit, the Trivṛit stoma, the Trivṛit (hymn). रथन्तरं rathantaram, the Rathantara Sáman, the Rathantra (song) ; वसन्तः vasantaḥ, the spring ; प्राणः práṇaḥ, the vital air that goes upward (práṇa) ; नक्षत्राणि nakṣatrâṇi, the lunar mansions, the nakṣitras ; वसवः vasavaḥ, the Vasus (deties) ; पुरस्तात् purastát, to the east (of the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise (the sun) ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through opening ; ईक्षन्ति îkṣanti, look out ; अचिन्त्यः âchintyaḥ, inconceivable ; अमूर्तः amûrtaḥ, formless, without form ; गभीरः gabhîraḥ, deep, unsearchable ; गुप्तः guptaḥ, covered, concealed ; अनवद्यः anavadyaḥ, faultless, blameless ; घनः ghanaḥ, solid, compact ; गहनः gahanaḥ, unfathomable

deep ; निर्गुणः nirguṇaḥ, void of qualities, without qualities ; शुद्धः śuddhaḥ, pure ; भास्वरः bhâsvaraḥ, brilliant, resplendent ; गुणभुक् guṇabhuk, the enjoyer of the three qualities, enjoying the play of the three qualities ; भयः bhayaḥ, awful, terrible ; अनिवृत्तिः anivṛittiḥ, uncreated, not caused ; योगीश्वरः yogíśvaraḥ, the Lord of yogins, a master magician ; सर्वज्ञः sarvajñaḥ, the omniscient ; मघः maghaḥ, the mighty ; अप्रमेयः aprameyaḥ, immeasurable ; अनाद्यन्तः anádyantaḥ, without beginning or end ; श्रीमान् śrímân, blissful, possessing all excellence ; अजः ajaḥ, unborn ; धीमान् dhîmân, wise ; अनिर्देश्यः anirdeśyaḥ, indescribable ; सर्वसृक् sarvasṛik, the creator of all things, all creating ; सर्वस्य sarvasya, of all, of all things ; आत्मा âtmá, the self, the soul , सर्वभुक् sarvabhuk, the enjoyer of all things, all-enjoying ; सर्वस्य sarvasya, of all, of all things ; ईशानः îśânaḥ, the ruler; सर्वस्य sarvasya, of all things, of all ; अन्तरान्तरः antarántaraḥ, the centre of the centre, he who is within the inner life.

TRANSLATION I.

Agni, Gáyatrî, Trivrit, Rathantara, spring, vital air, stars, Vasus rise in the east, warm, rain, praise, re-enter and look from that hole inside. He is inconceivable, formless, deep, hidden, blameless, impenetrable, void of qualities, pure, resplendent, enjoyer of guṇas, terrible, cause, Lord of the devotees, omniscient adorable, unfathomable, without beginning and end, blissful, unborn, wise and indescribale, creator of all, soul of all, enjoyer of all, Lord of all, the internal centre of all.

Commentary.

In the 7th Prapáṭhaka which is the last chapter, there are miscellaneous subjects. In the present verse we have the meditation and praise of the sun-god. The deity thereof is Agni, the metre is *gáyatrî* consisting of 24 letters ; the song (stoma) is Trivrit and the tune is Rathantara. All these terms have been explained in volume xxviii, of S. B. H. The vital airs are five but here prâṇa alone is meant and the lunar mansions are 27. The Vasu gods are eight in number. They all arise in the east before the sun ; they give warmth and rain to the earth and praise the sun god. They again enter into him and from the opening, watch the fate of the beings inhabiting the earth. The supreme soul that pervades him is inconceivable and possesses all the qualities mentioned in the text.

II.

इन्द्रस्त्रिष्टुप्पञ्चदशो बृहद्ग्रीष्मो व्यानः सोमो रुद्रा दक्षिणत उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्त र्विवरेणेक्षन्त्यनाद्यन्तोऽपरिमितोऽपरिच्छिन्नोऽपरप्रयोज्यः स्वतन्त्रोऽलिङ्गोऽमूर्तोऽनन्तशक्तिर्धाता भास्करः ॥ २ ॥

इन्द्रः indraḥ, Indra ; त्रिष्टुप् triṣṭup, the triṣṭup metre ; पञ्चदशः pañchadaśaḥ, the Pañchadaśa stoma, the Pañchadaśa (hymn) ; बृहत् bṛihat, the Brihat Sâman, the Bṛihat (song) ; ग्रीष्मः grîṣmaḥ, the summer ; व्यानः vyânaḥ, the vital air that pervades the whole body, the through-going breath (vyâna); सोमः somaḥ, soma; रुद्राः rudráḥ, the Rudras, दक्षिणात् dakṣiṇât, to the south (of the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति îkṣanti, look out ; अनाद्यन्तः anádyantaḥ, without beginning or end ; अपरिमितः aparimitaḥ, unmeasured ; अपरिच्छिन्नः aparichchhinnaḥ, unlimited, unbounded ; अपरप्रयोज्यः aparaprayajyaḥ, not to be set in action by another, not to be moved by another ; स्वतन्त्रः svatantraḥ, self-dependent ; अलिङ्गः aliṅgaḥ, without sign, without sex ; अमूर्तः amúrtaḥ, without form ; अनन्तशक्तिः anantaśaktiḥ, of endless power, of infinite power ; धाता dháta, the creator ; भास्करः bhâskaraḥ, the illuminator, the maker of light.

TRANSLATION XXVI.

Indra, Triṣṭup, Panchadaśa, Brihat, summer, Vyána, Soma and Rudra rise from the south, warm, rain, praise, re-enter and look from the hole inside. The sun is without beginning and end, infinite, unbounded not under the control of another, independent, without mark, without form, of endless power, creator.

Commentary.

Indra is the deity and Triṣṭup is the metre which contains 44 letters ; Pañchadaśa is the stoma (song) and Brihat is the tune (see for explanation vol xxviii of S. B. H.) Vyána is one of the vital airs pervading the whole body. The Rudras are eleven in numbers ; they are the presiding deities of the various vital airs. Ultimately the supreme soul which pervades the sun god is described as in the preceding anuváka.

III.

मरुतो जगती सप्तदशो वैरूपं वर्षा अपानः शुक्र आदित्याः पश्चादुद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्विवरेणेक्षन्ति तच्छान्तमशब्दमभयमशोकमानन्दं तृप्तं स्थिरमचलममृतमच्युतं ध्रुवं विष्णुसंज्ञितं सर्वापरं धाम ॥ ३ ॥

मरुतः marutaḥ, the Maruts ; जगती jagatî, the Jagati, (metre) ; सप्तदशः saptadaśaḥ, the Saptadaśaḥ Stoma, the Saptadaśa (hymn) ; वैरूपं vairûpam, the vairûpa Sáman, the vairûpa (song) ; वर्षा varṣâ, the rainy season; अपानः apânaḥ, the downward breath (apâna) the vital air that goes downward ; शुक्रः śukraḥ, the Śukra; आदित्याः âdityâḥ, the Âdityas; पश्चात् paśchât, to the west (of the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun), into (him) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति îkṣanti, look, look out ; तत् tat, that ; शान्तम् śántam, tranquil ; अशब्दम् aśabdam, soundless ; अभयम् abhayam, fearless ; अशोकम् aśokam, sorrowless ; आनन्दं ánandam, joyful ; तृप्तं triptam, satisfied ; स्थिरम् sthiram, firm ; अचलम् achalam, immoveable ; अमृतम् amṛitam, immortal ; अच्युतं achyutam, eternal, imperishable ; ध्रुवं dhruvam, sure ; विष्णुसञ्ज्ञितं viṣṇusañjñitam, bearing the name of Viṣṇu ; सर्वापरं sarváparam, highest, supreme ; धाम dháma, abode.

TRANSLATION III.

Maruts, Jagati, Saptadaśa, Vairupa, rains, Apâna, the Venus, the Âdityas rise from the west, warm, rain, praise, re-enter and watch from the internal hole ; it is the highest region and is calm, noiseless, fearless, without sorrow, happy, satisfied, firm, immoveable, immortal, infallible, and permanent (and is) called Viṣṇu,

Commentary.

The Maruts are the gods and jagatî is the metre containing 48 letters; Saptadáśa is the stoma and vairupa is the tune. See the introduction to the Mîmâṃsâ vol. xxviii of S. B. H. for the explanation of these words.

Apâna is one of the vital airs residing in the intestines. Then follows the desription of the highest place of Viṣṇu who is the supreme soul.

IV.

विश्वे देवा अनुष्टुबेकविंशो वैराजः शरत्समानो वरुणः साध्याउत्तरत उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्य न्तर्विवरेणेक्षन्त्यन्तः पूतः शून्यः शान्तोऽप्राणो निरात्माऽन न्तः ॥ ४ ॥

विश्वेदेवाः viśedeváḥ, the Viṣvedevás ; अनुष्टुब् anuṣṭuba, metre ; एकविंशः ekaviṃśaḥ, the Ekaviṃśa stoma, the Ekaviṃśa (hymn) ; वैराज्यः vairájyaḥ, Vairâja Sáman, the vairâja (hymn) ; शरत śarat, the autumn ; समानः samánaḥ, the equal breath, the vital air that equalises; वरुणः varuṇaḥ, Varuṇa; साध्यः sâdhyáḥ, the Sádhyas ; उत्तरतः uttarataḥ, to the north (of the sun) ; उद्यन्तिः udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति praise . पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति îkṣanti, look, look out ; अन्तःशुद्धः antaḥsuddhaḥ, pure within ; पूतः pûtaḥ, purifying, clean ; शून्यः śunyaḥ, void, undeveloped ; शान्तः śántaḥ, tranquil, calm ; अप्राणः aprâṇaḥ, breathless, without prâṇa ; निरात्मा nirátmâ, without âtmâ, breathless ; अनन्तः anantaḥ, endless, without end.

TRANSLATION IV.

The Viśvedvas, Anustup, Ekaviṃsa, vairája, antumn, Samána, Varuṇa, Sâdhyas rise from the north, warm, rain, praise, re-enter and watch from the internal hole. He is pure internally, purified, void, calm, non-breath, selfless and endless.

Commentary.

The Viśwedevás are the deities, and the Anuṣṭup having 32 letters is the metre. Ekviṃsa is the stoma and vairâjya is the tune, See p. xcii. of the Introduction to the Mîmâṃsa vol. xxviii of S. B. H. for the explanation of the terms. Samána is one of the vital airs pervading the umbilical region (See P. 15. & 16 of vol. xxix. of S. B. H,) Sáddhyas are a group of deities called by this name. The anuváka then concludes by praising the infinite Brahma.

V.

मित्रावरुणौ पङ्क्तिस्त्रिणवत्रयस्त्रिंशौ शाक्वररैवते हेमन्तशिशिरावुदानोऽङ्गिरसश्चन्द्रमा ऊर्ध्वा उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्विवरेणेक्षन्ति प्रणवाख्यं प्रणेतारं भारूपं विगतनिद्रं विजरं विमृत्युं विशोकम् ॥ ५ ॥

मित्रावरुणौ mitrávaruṇau, Mitra and Varuṇa ; पंक्तिः paṅktiḥ, the paṅkti (metre) ; त्रिणवत्रयस्त्रिंशौ triṇavatrayastriṁśau, the Triṇava and Trayastriṁśa Stoma ; the Triṇavatrayastriṁśa (hymns) ; शाक्वररैवते śákvararaivate, the Śákvara and Raivata Sámans ; the Śâkvara-raivata (songs) ; हेमन्तशिशिराः hemantaśiśiráḥ, the snowy and dewy seasons ; the cold and dewy seasons ; उदानः udánaḥ, the out-going breath, the vital air that goes forth; (udána) ; अङ्गिरसः aṅgirasaḥ, the Aṅgirasa ; चन्द्रमा chandramâ, the moon ; ऊर्द्धर्वा ûrddhvâ, above (the sun), उद्यन्ति udyanti, rise; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति îkṣanti, look, look out ; प्रणवाख्यं praṇavâkhyam, bearing the name 'Om'; who is called Om ; प्रणेतारं praṇetáram, the leader ; भारूपं bhárúpam, consisting of light, in form pure light ; विगतनिद्रं vigatanidram, sleepless, without sleep ; विजरं vijaram, old age, ageless ; विमृत्युं vimṛityum, the deathless ; विशोकं viśokam, the sorrowless.

TRANSLATION V.

Mitra and Varuṇa, Paṅkti, Triṇava, Trayastriṇṁśa, Śâkwara and Raivata, snowy and winter seasons, Udâna, Angirasas and moon rise upward, warm, rain praise, ~~re~~-enter and watch from the internal hole. He is called 'Om', a leader in the form of light, awake, without age, death and sorrow.

Commentary.

Mitra and Varuṇa are the deities and Paṅkti is the metre containing 40 letters Triṇava and Trayastriṁśa are the stomas (see Aitareya Upaniṣat p. 178 of vol. xxx. of S B H). Sâkvara and Raivata are the tunes. Udâna is one of the vital airs residing in the throat. Ultimately the deity as represented by 'Om' is extolled.

VI

शनिराहुकेतूरगरक्षोयक्षनरविहगशरभेभादयोऽधस्तादुद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्विवरेणेक्षन्ति यः प्राज्ञो विधरणः सर्वान्तरोऽक्षरः शुद्धः पूतो भान्तः क्षान्तः शान्तः ॥ ६ ॥

शनिराहुकेतूरगरक्षयक्षनरविहगशरभेभादयः śanirâhu-ketú-raga-rakṣas-yakṣa-nara-vihaga-śarabha-ibha-ádayaḥ, saturn (śani) the ascending node (Ráhu), the descending node (ketu) the serpents, the Râkṣas, the yakṣas, men, birds, śarabhas, elephants, &c ; अधस्तात् adhastât, below (the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, into (him), within (the sun) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति îkṣanti, look, look out ; यः yaḥ, he who ; प्राज्ञः prájñaḥ, wise ; विधरणः vidharaṇaḥ, the supporter ; who keeps things in their right place ; सर्वान्तरः sarvântaraḥ, who abides within all ; the centre of all ; अक्षरः akṣaraḥ, the imperishable ; शुद्धः śuddhaḥ, the pure ; पूतः pûtaḥ, the purifier ; the clean ; भान्तः bhântaḥ, the bright ; the resplendent ; क्षान्तः kṣántaḥ, the patient ; शान्तः śántaḥ, the tranquil, the calm.

TRANSLATION VI.

Saturu, Umbra, comet, serpent, demon, yakṣa, man, bird, eight footed animal, (perhaps mammoth) elephant &c. rise below (the sun) warm, rain, praise, re-enter and watch from the internal hole; he is wise, maintainer, omnipresent, indestructible , pure, purified, resplendent, forbearing and tranquil.

Commentary.

I have translated Ráhu as umbra ; because it is the shadow of the earth cast on the sun or moon which is personified as Râhu. It is made much of in the Pauráṇik mythology. It is ascending and descending nodes in astronomy. I have translated Śarabha as an eight footed animal which is fabulous. It is described in the Váchaspatya at P. 5086, as an animal having eight feet four up and four down with eyes upwards. See also Mahábhárata Śánti Parva chapters 116 & 117 where a dog was metamorphosed by a Riṣi into a Śarabha and he was ultimately changed

into a dog by his miraculous power. The Anuvâka concludes with the praise of Supreme Brahma.

VII.

एष हि खल्वात्माऽन्तर्हृदयेऽणीयानिद्धोऽग्निरिव विश्वरूपोऽस्यैवान्नमिदं सर्वमस्मिन्नोता इमाः प्रजाः। एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोकोऽविचिकित्सोऽविपाशः सत्यसंकल्पः सत्यकाम एष परमेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एष हि खल्वात्मेशानः शंभुर्भवो रुद्रः प्रजापतिर्विश्वसृग्घिरण्यगर्भः सत्यं प्राणो हंसः शास्ताऽच्युतो विष्णुर्नारायणः। यश्चैषोऽग्नौ यश्चायं हृदये यश्चासावादित्ये स एष एकः। तस्मै ते विश्वरूपाय सत्ये नभसि हिताय नमः ॥ ७ ॥

एषः eṣaḥ, he, this ; हि hi, because ; खलु khalu, indeed ; आत्मा átmá, soul, self ; अन्तर्हृदये antarhṛidaye, within the heart ; अणीयान् aṇíyán, smaller, infinitesimal ; इद्धः iddhaḥ, kindled ; अग्निः agniḥ, fire ; इव iva, like ; विश्वरूपः viśvarûpaḥ, endowed with all forms, assuming all forms ; अस्य asya, of him, his ; एव eva, verily ; अन्नम् annam, food ; इदं idam, this (visible) ; सर्वम् sarvam, all ; अस्मिन् asmin, within him; on him ; ओताः otáḥ, are woven; इमाः imáḥ, these : प्रजाः prajâḥ, creatures ; एषः eṣaḥ, that, this ; आत्मा âtmá, soul, self ; अपहतपाप्मा apahatapâpmá, free from sin, from which all sin is abolished ; विजरः vijaraḥ, free from old age ; the ageless ; विमृत्युः vimṛityuḥ, free from death ; the deathless ; विशोकः viśokaḥ, free from grief ; the sorrowless ; विचिकित्सः vichikitsaḥ, free from hunger, byond all hunger ; अविपाशः avipâśaḥ, free from thirst ; beyond all thirst ; सत्यसङ्कल्पः satya-saṅkalpaḥ, imagining nothing but what it ought to imagine ; whose volitions are absolute ; सत्यकामः satyakámaḥ, desiring nothing but what it ought to imagine ; whose desires are absolute ; एषः eṣaḥ, he, this ; परमेश्वरः parmeśvaraḥ, the supreme Lord, the highest Lord ; एषः eṣaḥ, he, this ; भूताधिपतिः bhútâdhipatiḥ, the supreme master of all beings, the King of beings ; एषः eṣaḥ, he, this ; भूतपालः bhútapálaḥ, the guardian of all beings, the protector of beings ; एषः eṣaḥ, he, this ; सेतुः setuḥ, boundary ; dyke

of creation ; विधरण: vidharaṇaḥ, keeping all things apart in their right places ; preserving ; एष: eṣaḥ, this ; हि hi, because ; खलु khalu, indeed ; आत्मा âtmâ, the soul, the self ; ईशान: îśánaḥ, the Lord ; शम्भु: śambhuḥ, Śambhu ; भव: bhavaḥ, Bhava ; रुद्र: rudraḥ, Rudra ; प्रजापति: prajâpatiḥ, Prajápati ; विश्वसृक् viśvasṛik, the creator of all ; हिरण्यगर्भ: hiraṇyagarbhaḥ, Hiraṇyagarbha ; सत्यं satyam, the truth ; प्राण: prâṇaḥ, Práṇa, breath ; हंस: haṃsaḥ, the swan, Haṃsa ; शास्ता śástâ, the ruler ; अच्युत: achyutaḥ, the eternal ; विष्णु: viṣṇuḥ, Viṣṇu ; नारायण: náráyaṇaḥ, Nâráyaṇa ; य: yaḥ, who ; च cha, and ; एष: eṣaḥ, he ; अग्नौ agnau, in the fire ; य: yaḥ, who ; च cha, and ; अयं ayam, he ; हृदये hṛidaye, in the heart ; य: yaḥ, who ; असौ asau, he ; आदित्ये áditye, in the sun ; स: saḥ, he ; एष: eṣaḥ, he ; एक: ekaḥ, one and the same ; तस्मै tasmai, to thee ; ते te, who art this ; विश्वरूपाय viśvarûpâya, to one assuming all forms ; to one endowed with all forms ; सत्ये satye, in the true ; नभसि nabhasi, in the ether ; हिताय hitáya, to him who is settled, to him who abides ; नम: namaḥ, adoration.

TRANSLATION VII.

Verily this self inside the heart, very minute, shining like fire has many forms. All this is his food and all the created beings are interwoven like warp and woof in him. This self is sinless, without old age, death, sorrow, hunger and thirst, of true determination and of true desire. He is the great Lord, king of the created beings, controller and maintainer.* He is Lord, benificient, Bhava, Rudra, Prajápati, creator, Hiraṇyagarbha, truth, life, swan, governor, infallible, Viṣṇu and Nâráyaṇa. He who is in the fire, in the heart and in the yonder sun is one and the same. Salutation to thee of many forms, seated in the true ether.

Commentary.

The self which is in the heart of every one is the supreme soul. He is the same who is in the fire and the sun. The Anuvâka concludes wfth a salutation to him. The word 'haṃsa' has been translated by me as 'swan' according to the European Sanscritists It refers to the sun or Brahma. See Rigveda iv. 40. 5.

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* See Vedânta Sútra iii, 2. 31, and Chhândogya viii. 4. 1.

VIII.

अथेदानीं ज्ञानोपसर्गा राजन्मोहजालस्यैष योनिर्यद स्वर्ग्यैः सह स्वर्ग्यस्यैष वाट्ये पुरस्तादुक्तेऽप्यधःस्तम्बेनाऽऽ-श्लिष्यन्त्यथ ये चान्ये ह नित्यप्रमुदिता नित्यप्रवसिता नि-त्ययाचनका नित्यं शिल्पोपजीविनोऽथ ये चान्ये ह पुर या-चका अयाज्ययाजकाः शूद्रशिष्याः शूद्राश्च शास्त्रविद्वांसोऽथ ये चान्ये ह चाटजटनटभटप्रव्रजितरङ्गावतारिणो राजकर्मणि पतितादयः । अथ ये चान्ये ह यक्षराक्षसभूतगणपिशाचोरग ग्रहादीनामर्थं पुरस्कृत्य शमयाम इत्येवं ब्रुवाणा अथ ये चा न्ये ह वृथा कषायकुण्डलिनः कापालिनोऽथ ये चान्ये ह वृथातर्कदृष्टान्तकुहकेन्द्रजालैर्वैदिकेषु परिस्थातुमिच्छन्ति तैः सह न संवसेत्प्रकाशभूता वै ते तस्करा अस्वर्ग्या इत्येवं ह्याह। नैरात्म्यवादकुहकैर्मिथ्यादृष्टान्तहेतुभिः ॥ भ्राम्यल्लोको न जा नाति वेदविद्यान्तरं तु यत् ॥ ८ ॥

अथ atha, then ; इदानीं idânîm, now ; ज्ञानोपसर्गाः jñânopasargáḥ, impediments in the way of knowledge, impediments to the attainment of knowledge ; राजन् rájan, O ! king; मोहजालस्य mohajâlasya, of the net of bewilderment or infatuation ; एषः eṣaḥ, this ; वै vai, verily ; योनिः yoniḥ, origin, source ; यत् yat, that; अस्वर्ग्यैः asvargyaiḥ, with those who are not worthy of heaven ; सह saha, with ; स्वर्गस्य svargasya, of one who is fit for heaven ; एषः esaḥ, this (is the source) ; that (is it) ; वाट्ये vátye, at a tree with wide-spreadiug branches ; at a grove ; पुरस्तात् purastát, before them ; उक्ते ukte, on being pointed out ; on being told ; अपि api, even, though ; अधःस्तम्बेन adhaḥstambena, with the mean bush ; to a small shrub; आश्लिष्यन्ति áślişyanti, cling ; take up ; अथ atha, and, now ; ये ye, who ; च cha, and ; अन्ये anye, others, these ; ह ha, because ; नित्यप्रमुदिताः nityapramuditâḥ, always merry; are for ever lured by pleasure; नित्यप्रवसिताः nityapravasitâḥ, are for ever sent on another's errand ; who are always abroad ; नित्ययाचनकाः nityayâchanakáḥ, who are for ever begging, who are always begg-

ing ; नित्यं nityam, always ; शिल्पोपजीविनः śilpopajîvinaḥ, who are always making a living by hand work ; who are for ever living by mechanical trades ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; पुरयाचकाः purayáchakáḥ, who are begging in towns ; who beg in cities ; अयाज्ययाचकाः ayâjyayâchakáḥ, who are performing sacrifices for those who are not allowed to offer sacrifices ; who perform sacrifices for those who should not offer them ; शूद्रशिष्याः śúdraśiṣyâḥ, the disciples of śûdras ; शूद्राः śûdrâḥ, śudra ; च cha, and ; शास्त्रविद्वांसः śástravidvámsaḥ, who know or read the sacred books ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because; चाटजटनटभटप्रव्रजितरङ्गावतारिणः chátajaṭanaṭabhaṭapravrajitaraṅgávatáriṇaḥ, those who are knaves, who wear matted hair, dancers, soldiers, religious mendicants, actors ; those who are malignant, who use bad language, dancers, prize-fighters, travelling mendicants, actors ; राजकर्मणि rájakarmaṇi, in the king's service or business ; पतितादयः patitâdayaḥ, have been degraded, अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; यक्षराक्षसभूतगणपिशाचोरगग्रहादीनाम् yakṣarákṣasabhútagaṇapiśâchoragagrahâdînâm, of yakṣas, rákṣas, ghosts, goblins, devils, serpents, imps &c ; अर्थं artham, wealth ; पुरस्कृत्य puraskṛitya, worshipping ; शमयामः śamayámaḥ, can lay (the evil influences) ; इति iti, thus ; ब्रुवाणाः bruváṇaḥ, pretend ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, this ; वृथा vṛithâ, falsely ; under false pretexts ; कषायकुण्डलिनः kaṣáyakuṇḍalinaḥ, who wear red garments or dresses and earrings ; कापालिनः kápâlinaḥ, who wear skulls ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; वृथातर्कदृष्टान्तकुहकेन्द्रजालैः vrithátarkadṛiṣṭántakuhakendrajâlaiḥ, by false arguments and examples, deceptions and magic ; by the jugglery of false arguments, mere comparisons and paralogisms ; वैदिकेषु vaidikeṣu, to the believers in the Veda ; परिस्थातुम् paristhátum, to entice ; to oppose ; इच्छन्ति ichchhanti, wish ; तैः taiḥ, with (all these) ; सह saha, with ; न na, not ; संवसेत् samvaset, should live together ; (let him) associate ; प्राकाश्यभूताः prákáśyabhûtáḥ, open ; clearly , वै vai, verily ; ते they ; तस्कराः taskaráḥ, thieves ; अस्वर्ग्याः asvargyâh, unfit for heaven ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, is said ; saith (the śruti) ; नैरात्म्यवादकुहकैः nairátmavádakuhakaiḥ, by juggling of denials of the soul; by the paralogisms of the denial of self ; मिथ्यादृष्टान्तहेतुभिः mithyádriṣṭántahetubhih, by false comparisons and arguments ; by false examples and reasons ; भ्राम्यन् bhrámyan, unsettled, bewildered ; लोकः lokaḥ, the world ; न na, not; जानाति jánáti, knows; वेदविद्यान्तरम् vedavidyántaram, the difference between the Veda and (pretended) science; between the Veda and philosophy; यत् yat, what

TRANSLATION VIII.

Now, O ! king, these are the obstacles (in the way) of knowledge and it is a cause of the entanglement in ignorance that a heavenly person should associate with a hellish being. It is like one clinging to a small shrub under a big tree pointed out before. Now those who are always delightful, always under the command of others, constant beggars, constant artisans and those who are town-beggars, perform sacrifices of those who are not worthy of them, are the disciples of the Śûdras, Śûdras who are learned in the scriptures and those who are wicked, fond of abusive language, are rope-dancers, athlete, false mendicants, stage players and those dismissed from the king's service and others who say that they can for the sake of money cast out nymph, demons, ghosts, wicked souls, serpents and vampires and those who falsely put on red dress, ear-rings and skulls and those who mislead the followers of the Vedas by false arguments, examples, fallacies and sleight of hands should not be associated with. They are verily apparent thieves and hellish beings. It is said, people being misled by the fallacious arguments of those who do not believe in the existence of the soul, by examples and reasons, do not understand the Vedic knowledge and its opposite.

Commentary.

'O ! king' in the text according to the scholiast had been addressed to Brihadratha before the dialogue between Sâkyâyana and Brihadratha was finished. In the present Anuvâka, it is shown that a person of good morals and who is desirous of heaven should not associate with the wicked persons enumerated in the text. It appears that the concluding part of the Anuváka refers to certain school of the Buddhists such as Śûnya-váda, Kṣaṇika-váda and Vijñâna-vâda. Śankaránanda, the commentator expressly refers to them; but Max Muller thinks that some schools maintaining the veiws of the later schools of Śâkyamuni, Nágárjuna, Asanga, Vasubandu, Dignâga and Dharmakirti existed even at the time of the Upaniṣat. Even in the Chhándogya Upaniṣat, we find how Virochana twisted the teaching of Prajápati into the materialistic or Epicurean doctrine of 'Eat, drink and be merry'. Buddhism or Jainism is not of spontaneous growth but

evolved out of older teachings of the different schools of philosophy in course of several centuries.

IX.

बृहस्पतिर्वै शुक्रो भूत्वेन्द्रस्याभयायासुरेभ्यः क्षयायेमाम विद्यामसृजत्तया शिवमशिवमित्युद्दिशन्त्यशिवं शिवमिति। वेदादिशास्त्रहिंसकधर्माभिध्यानमस्त्विति वदन्त्यतो नैनाम-भिधीयेतान्यथैषा वन्ध्यैवैषा रतिमात्रं फलमस्या वृत्तच्युत स्येव नाऽऽरम्भणीयेत्येवं ह्याह।

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता। विद्याभीप्सितं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुप न्ते॥ विद्यां चाविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृ-त्युं तीर्त्वा विद्ययाऽमृतमश्नुते॥ अविद्यायामन्तरे वेष्टयमा नाः स्वयंधीराः पण्डितंमन्यमानाः। दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्धाः॥ ९॥

बृहस्पतिः brihaspatiḥ, Brihaspati ; वै vai, verily ; शुक्रः śukraḥ, Śukra, the form of Śukra ; भूत्वा bhûtvâ, having become, having assumed ; इन्द्रस्य indrasya, of Indra ; अभयाय abhayáya, for the safety, to give security ; असुरेभ्यः asurebhyaḥ, of the Asuras, to the Asuras ; क्षयाय kṣayáya, for the destruction, to cause destruction ; इमाम् imám, this, that; अविद्याम् avidyám, false knowledge or science ; असृजत् asṛijat, created, brought forth ; तया tayâ, by this (false science), by it ; शिवम् śivam, good ; अशिवम् aśivam, evil ; इति iti, thus ; उद्दिशन्ति uddiśanti, declare, show ; अशिवम् aśivam, evil ; शिवम् śivam, good ; इति iti, thus ; वेदादिशास्त्रहिंसकधर्माभिध्यानम् vedâdiśástra-hiṁsakadharmábhidhyânam, pondering on those rites of the Veda &c, which produce suffering, pondering on the (new) law, which upsets the Veda and the other sacred books ; अस्तु astû, let, ought ; इति iti, thus ; वदन्ति vadanti, (they) say ; अतः ataḥ, therefore ; न na, not ; एनाम् enám, that (false knowledge) ; अभिधीयेत abhidhîyeta, let (one) ponder, let (him) read ; अन्यथा anyathá, wrong, false ; एषा eṣâ, this (science), it ; वन्ध्या van-

dhyá, barren, fruiltess ; इव iva, as it were ; एषा eṣâ, this (science), it ; रतिमात्रं ratimâtram, present enjoyment ; as long as the pleasure lasts ; फलम् phalam, reward, fruit ; अस्याः asyáḥ, its ; वृत्तच्युतस्य vṛittachyutasya, of him who violates his caste, of him who has fallen from his caste ; इव iva, as ; न na, not ; आरम्भणीया árambhaṇíyâ, to be attempted ; इति iti, thus; एवं evam, thus ; हि hi, because ; आह âha, (it) is said, (the śruti) saith ; दूरम् dûram, widely ; एते ete, these ; विपरीते viparíte, opposed (to each other) ; विषूची viṣûchî, divergent ; अविद्या avidyá, false knowledge, nescience ; या yâ, that which ; च cha, and ; विद्या vidyá, knowledge, science ; इति iti, thus ; ज्ञाता jñátâ, known ; विद्याभीप्सितं vidyâbhîpsitam, possessed by a desire of knowledge ; desirous of knowledge ; नचिकेतसं nachiketasam, Nachiketa ; मन्ये manye, think, believe ; न na, not ; त्वा tvâ, thee ; कामाः kámáḥ, pleasures, objects of desire ; बहवः bahavaḥ, many ; विद्याम् vidyâm, perfect knowledge, science ; च cha, and ; अविद्याम् avidyám, imperfect (sacrifice &c) knowledge, nescience ; च cha, and ; यः yaḥ, who ; तत् tat, that ; वेद veda, knows ; उभयं ubhayam, both ; अविद्यया avidyayá, by means of the imperfect knowledge, by nescience ; मृत्युं mrityum, *death* ; तीर्त्वा tîrtvâ, having crossed , विद्यया vidyayá, by means of the perfect knowledge, by science ; अमृतम् amṛitam, immortality ; अश्नुते aśnute, obtains, enjoys ; अविद्यायाम् avidyâyám, in nescience, in imperfect knowledge ; अन्तरे antare, in the midst of ; वेष्ट्यमानाः veṣṭyamâṇâḥ, are wrapped up ; enwrapped ; स्वयन्धीराः svayandhîrâḥ, wise themselves alone ; पण्डितम् paṇḍitam, learned ; मन्यमानाः manyamânâḥ, fancying ; दंद्रम्यमाणाः dandramyamâṇâḥ, floundering and deceived, hurrying hither and thither deluded ; परियन्ति pariyanti, wander about, go round and round ; अन्धेन andhena, by the blind ; इव iva, like as ; नीयमानाः nîyamânáḥ, led ; यथा yathâ, as ; अन्धाः andháḥ, the blind.

TRANSLATION IX.

Verily Brihaspati having becomes Śukra for the protection of Indra and the destruction of the Titans, spread ignorance by means of which good is taught as evil and evil as good. They say, let us think over the system which is contrary to the Vedas and the (other) scriptures. One should not, therefore, think of it; it is contrary and fruitless. Its fruit is mere temporary pleasure. It should not be practised as one fallen from rectitude. It is said.

1. What are knowledge and non-knowledge are contradictory and lead to contradictory results ; I know Nachiketas

to be desirous of knowledge, because many (offers of) pleasures do not tempt thee.

2. One who understands knowledge and non-knowledge both together, crossing death with non-knowledge obtains immortality with knowledge.

3. The fools enveloped in non-knowledge, self conceited, considering themselves wise, resorting to many crooked practices, wander like a blind man led by a blind man.

Commentary.

This Anuváka is very important as giving the history of the heterodox philosophy and creeds. According to the ancient mythology we have two kinds of rational beings called the gods and the Titans descended from the same parents. The spiritual guide of the former was Brihaspati and that of the latter was Śukra Between these two families there were always fights and quarrels, one party getting the better of the other. Indra is the king of the gods In order to protect Indra from the attack of the Titans and defeat the latter, Brihaspati started the atheistic school of philosophy whose great teachers were subsequently Jabâli and Chârváka and others. See the Chárváka system as described in Sarvadarśana Sangraha. We have the Arthaśástra of Bṛihaspati but no work of his philosophy has yet been discovered.

The Anuvâka then says that one should abhor this heterodox school of philosophy and should not study it as leading to the path of wickedness. Then three verses are quoted ; the first and the third are the fourth and fifth verses respectively from the second valli of Kaṭhopaniṣat. The second is the eleventh verse of Îśopaniṣat, In the fifth verse of Kaṭha, we have 'vartamánaḥ' in place of' veṣṭyamânaḥ, of the present text but that makes no difference in the meaning As said in the preceding Anuvâka, the atheistic or materialistic school existed side by side with the orthodox Vedic school. Knowledge (vidyâ) is the Jñâna Káṇḍa and non-knowledge (Avidyâ) is the ritualistic portion (karma kâṇḍa),

X.

देवासुरा ह वै य आत्मकामा ब्रह्मणोऽन्तिकं प्रयाता-स्तस्मै नमस्कृत्वोचुर्भगवन्वयमात्मकामाः स त्वं नो ब्रूहीत्य

तश्चिरं ध्यात्वाऽमन्यतान्यतात्मानो वै तेऽसुरा अतोऽन्यतम मेतेषामुक्तं तदिमे मूढा उपजीवन्त्यभिष्वङ्गिणस्तर्याभिघाति नोऽनृताभिशंसिनः सत्यमिवानृतं पश्यन्ति । इन्द्रजालवदि त्यतो यद्वेदेष्वभिहितं तत्सत्यं यद्वेदेषूक्तं तद्विद्वांस उपजीवन्ति । तस्माद्ब्राह्मणो नावैदिकमधीयीतायमर्थः स्यादिति ॥ १० ॥

देवासुराः devásuráḥ, the gods and the demons, Devas and aṣuras ; ह ha, that ; वै vai, verily ; ये ye, who ; आत्मकामाः átmakámáḥ, wishing to know the self, desiring the knowledge of the soul ; ब्रह्मणः brahmaṇaḥ, of Brahman ; अन्तिकं antikam, presence ; प्रयाताः prayâtáḥ, approached, went ; तस्मै tasmai, to him, before him ; नमस्कृत्वा namaskṛitvâ, having bowed, having worshipped ; ऊचुः úchuḥ, said ; भगवन् bhagavan, O ! blessed one, O ! adorable one ; वयम् vayam, we ; आत्मकामाः âtmakámâḥ, desiring the knowledge of the soul ; wishing to know the self ; सः saḥ, he ; त्वं tvam, thou ; नः naḥ, unto us ; ब्रूहि brûhi, tell ; इति iti, thus ; अतः ataḥ, then ; चिरं chiram, long, a long while ; ध्यात्वा dhyâtvâ, having pondered ; अमन्यत amanyata, thought ; अन्यतात्मानः anyatátmânaḥ, who think the soul to be something other than itself, who are not yet self-subdued ; वै vai, verily ; ते te, these ; असुराः asuráḥ, demons; अतः ataḥ, therefore; अन्यतमम् anyatamam, something farther than the truth, a very different self ; एतेषाम् eteṣám, to them ; उक्तं uktam, was told ; तत् tat, this (on) that ; इमे ime, these ; मूढाः mûḍhâḥ, deluded persons, infatuated men ; उपजीवन्ति upajîvanti, follow, take (their) stand ; अभिषङ्गिणः abhiṣanginaḥ, clinging to it devotedly ; तर्याभिघातिनः taryábhighátinaḥ, destroying the true means of salvation (the Veda) ; abolishing that which supplies the only means of transport ; अनृताभिशंसिनः anṛitábhiśaṃsinaḥ, speaking falsely ; preaching untruth ; सत्यम् satyam, truth ; इव iva, as ; अनृतं anṛitam, untrue, falsehood ; पश्यन्ति pâśyanti, look ; see ; इन्द्रजालवत् indrajálavat, as a magic show, as jugglery; इति iti, thus ; अतः ataḥ, therefore ; यत् yat, which ; वेदेषु vedeṣu, in the Vedas ; अभिहितं abhihitam, is taught ; तत् tat, that ; सत्यं satyam, true ; यत् yat, which ; वेदेषु vedeṣu, in the Vedas ; उक्तं uktam, is said, is declared ; तत् tat, that, on that ; विद्वांसः vidvâṃsaḥ, the wise ; उपजीवन्ति upajîvanti, follow, take (their), stand; तस्मात् tasmát, therefore; ब्राह्मणः bráhmaṇaḥ, a Brahman; न na, not ; अवैदिकम् avidikam, what is not of the Veda, aught contrary to the Vedas ; अधीयीत adhîyîta, let (a Brâhman) read or study ; अयम् ayam, this ; अर्थः arthaḥ, fruit, result : स्यात् syât, will be, would be ; इति iti, thus;

TRANSLATION X.

The gods and the Titans desirous of the (knowledge of) self went to Brahmâ. Having saluted him they said 'sire, we are desirous of the (knowledge of) self; do thou teach us'. He thereupon pondered for a long time and came to the conclusion that the Titans were the believers of wrong self and were, therefore, told differently. These fools live by it, cling to it, disregard the scriptures, praise untruth and see truth as falsehood like the tricks of jugglery. What is said in the Vedas is, therefore, true and the wise men follow what is said in the Vedas. A Brahman should not, therefore, study unvedic scriptures. This will be the result.

Commentary.

The present Anuváka explains how the heterodox or Epicurean philosophy originated from Prajápati. Both the gods and the Titans went to their father, Prajápati to learn Brahma Vidyâ. He instructed them accordingly but the Titans being evil-minded took the teachings in just the opposite sense; hence they became addicted to sensual pleasures and thereby fell. The same story is repeated in the Chhándogya Upaniṣat chap viii Khaṇḍa vii *et seq* where Vairochana from the Titans' and Indra from the gods' side went to learn Brahma Vidyá from Prajápati. The Anuváka concludes by saying that a Bráhmana (one who is desirous to learn Brahma) should not study the unvedic system of philosophy which leads one to evil ways

XI.

एतद्वाव तत्स्वरूपं नभसः खेऽन्तर्भूतस्य यत्परं तेजस्त त्त्रेधाऽभिहितमग्ना आदित्ये प्राण एतद्वाव तत्स्वरूपं नभसः खेऽन्तर्भूतस्य यदोमित्येतदक्षरम् । अनेनैव तदुद्बुध्यत्युदय त्युच्छ्वस (सि) त्यजस्रं ब्रह्मधीलम्बं वाऽत्रैव । एतत्समीरणे प्रकाशप्रक्षेपकौष्ण्यस्थानीयमेतद्धूमस्येव समीरणे नभसि प्रशाखयैवोत्क्रम्य स्कन्धात्स्कन्धमनुसरति । अप्सु प्रक्षेप

को लवणस्येव घृतस्य चौष्ण्यमिव । अभिध्यातुर्विस्तृतिरि
वैतदित्यत्रोदाहरन्ति । अथ कस्मादुच्यते वैद्युतः । यस्मादु
च्चारितमात्र एव सर्वं शरीरं विद्योतयति तस्मादोमित्यनेनै
तदुपासीतापरिमितं तेजः । पुरुषश्च क्षुषो योऽयं दक्षिणेऽक्षि
ण्यवस्थितः । इन्द्रोऽयमस्य जायेयं सव्ये चाक्षिण्यवस्थिता ॥
समागमस्तयोरेव हृदयान्तर्गते सुषौ । तेजस्तल्लोहितस्यात्र
पिण्ड एवोभयोस्तयोः ॥ हृदयादायता तावच्चक्षुष्यस्मिन्प्रति
ष्ठिता । सारणी सा तयोर्नाडी द्वयोरेका द्विधा सती ॥ मनः
कायाग्निमाहन्ति स प्रेरयति मारुतम् । मारुतस्तूरसि चरन्म
न्द्रं जनयति स्वरम् ॥ खजाग्नियोगाद्धृदि संप्रयुक्तमणोर्ह्यणु
र्द्विरणुः कण्ठदेशे । जिह्वाग्रदेशे त्र्यणुकं च विद्धि विनिर्गतं
मातृकमेवमाहुः ॥ न पश्यन्मृत्युं पश्यति न रोगं नोत दुः
खताम् । सर्वं हि पश्यन्पश्यति सर्वमाप्नोति सर्वशः ॥ चा
क्षुषः स्वप्नचारी च सुप्तः सुप्तात्परश्च यः । भेदाश्चैतेऽस्य
चत्वारस्तेभ्यस्तुर्यं महत्तरम् ॥ त्रिष्वेकपाच्चरेद्ब्रह्म त्रिपाच्चर
ति चोत्तरे ॥ सत्यानृतोपभोगार्थो द्वैतीभावो महात्मन इति
द्वैतीभावो महात्मन इति ॥ ११ ॥

इति मैत्र्युपनिषदि सप्तमः प्रपाठकः ॥ ७ ॥

एतत् etat, this ; वाव váva, verily, indeed ; तत्स्वरूपं tatsvarúpam, the
nature of it (the Veda), the essential nature of the Veda; नभसः nabhasaḥ,
of the ether ; खे khe, in the ether; अन्तर्भूतस्य antarbhûtasya, of that which
abides in the cavity of the heart ; यत् yat, that ; परं param, supreme ;
तेजः tejaḥ, light, splendour ; तत् tat, this (splendour) ; त्रेधाभिहितम् tredhá-
bhihitam, is located in three sites, is taught as threefold ; अग्नौ agnau, in

the fire ; आदित्ये âditye, in the sun; प्राणे práṇe, in the Prâṇa, in the breath; एतत् etat, this , वाव vâva, indeed, verily ; तत्स्वरूपं tatsvarûpam, the nature of it, the essential nature ; नभसः nabhasaḥ, of the ether ; अन्तर्भूतस्य antarbhûtasya, of that which is within the heart, खे khe, in the ether; यत् yat, that: ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरम् akṣaram, syllable ; अनेन anena, by it (by the syllable Om) ; एव eva, this ; तत् tat, that (light or splendour ; उद्बुद्ध्यति udbudhyati, starts, germinates ; उद्यति udayati, rises, shoots upward ; उच्छ्वसति uchchhvasati, breathes forth, expands ; अजस्रं ajasram, forever, continously ; ब्रह्मधीयालम्बं brahmadhîyâlambam, the means of the worship and knowledge of Brahman, the vehicle of the worship of Brahman ; वा vá, or ; अत्र atra, here ; एव eva, this ; एतत् etat, that, it ; समीरणे samiraṇe, when there is breathing, in the air within the belly ; प्रकाशप्रक्षेपकौष्ण्यस्थानीयम् prakâśaprakṣepakauṣṇyastháníyam, rising in the place where the digestive fire conceals itself ; taking the place of the internal heat, free from all brightness ; धूमस्य dhûmasya, of smoke ; इव iva, like ; समीरणे samíraṇe, when the wind blows ; नभसि nabhasi, in the air ; प्रशाखया praśákhayâ, in one column ; एव eva, this ; उत्क्रम्य utkramya, rising upward or to the sky ; स्कन्धात्स्कन्धम् skandhátskandham, bough after bough ; अनुसरति anusarati, follows, climbs ; अप्सु apsu, into water ; प्रक्षेपकः prakṣepakaḥ, throwing ; लवणस्य lavaṇasya, of salt ; इव iva, as, like ; घृतस्य ghṛtasya, of ghee, in the ghee ; च cha, and , औष्ण्यं auṣṇyam, heat ; इव like, as ; अभिध्यातुः abhidhyâtuḥ, of a master-magician ; विस्तृतिः vistṛtiḥ, the dissolving view, the illusive work ; इव iva, like, as ; इव iva, as, like ; एतत् etat, thus ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udâharanti, (they) quote, (the sages) delare ; अथ atha, now, then , कस्मात् kasmát, why, how ; उच्यते uchyate, is called ; वैद्युतः vaidyutaḥ, lightning ; यस्मात् yasmát, because, since ; उच्चारितमात्रः uchchâritamâtraḥ, as soon as it comes forth (as Om), in the moment when it is uttered (as Om) ; एव eva, verily ; सर्वं sarvam, whole ; शरीरं śarîram, body, incorporated being ; विद्योतयति vidyotayati, lights up, enlightens ; तस्मात् tasmát, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, that ; उपासीत upásíta, let (a man) worship or adore ; अपरिमितं aparimitam, boundless, infinite ; तेजः tejaḥ, light, splendour (of Brahman) ; पुरुषः puruṣaḥ, the being, the man ; चाक्षुषः châkṣuṣaḥ, in the eye ; यः yaḥ, who ; अयं ayam, he : दक्षिणे dakṣiṇe, in the right ; अक्षिणि akṣiṇi, in the eye, in the organ ; अवस्थितः avasthitaḥ, abides; इन्द्रः indraḥ, Indra ; अयम् ayam, he ; अस्य asya, his ; जाया jáyá, wife ; इयं iyam, it, this ; सव्ये savye, in the left ; च cha, and ; अक्षिणि akṣiṇi, in the eye ; अवस्थिता avasthitâ, abides ; समागमः samágamaḥ, union ; तयोः tayoḥ, their, of these two ; एव eva, verily ; हृदयान्तर्गते hṛidayâutargate, within the

heart ; सुषौ suṣau, in the cavity ; तेजः tejaḥ, vigour and life, life-food ; तत tat, that ; लोहितस्य lohitasya, of blood ; अत्र atra, here ; पिण्डः piṇḍaḥ, a ball, a lamp ; एव eva, indeed ; उभयोः ubhayoḥ, of both ; तयोः tayoḥ, of the two ; हृदयात hṛidayât, from the heart ; आयती âyatî, so far ; तावत् távat, as far ; चक्षुषि chakṣuṣi, in the eye ; अस्मिन् asmin, in that ; प्रतिष्ठिता pratiṣṭhitâ, is fixed ; सारणी sâraṇî, a channel ; सा sâ, this ; तयोः tayoḥ, of them (the two) ; नाडी nádî, artery ; द्वयोः dvayoḥ, of both ; एका eká, one, being one ; द्विधा dvidhâ, divided into two ; सती satí, being ; मनः manaḥ, mind ; कायाग्निम् káyágnîm, the fire of the body ; आहन्ति âhanti, excites, stir up ; सः saḥ, that (fire) ; प्रेरयति prerayati, stirs, sends forth ; मारुतं márutam, the wind, the breath ; मारुतः mârutaḥ, the breath, the wind ; तु tu, and ; उरसि urasi, in the breast, in the chest ; चरन् charan, moving, passing ; मन्द्रं mandram, low ; जनयति janayati, produces ; स्वरं svaram, a sound ; खजाग्नियोगात् khajágniyogát, by the touch of the churning stick of the fire ; हृदि hṛidi, in the heart ; सम्प्रयुक्तम् samprayuktam, brought forth, set in notion ; अणोः aṇoḥ, than the least ; हि hi, because ; अणुः aṇuḥ, less, *minim* ; द्विरणु dviraṇuḥ, a double minim, doubled ; कण्ठदेशे kaṇṭhadeśe, in the throat ; जिह्वाग्रदेशे jihvágradeśe, on the tip of the tongue ; त्र्यणुकं tryaṇukam, threefold, a treble minim ; विद्धि viddhi, know ; विनिर्गतं vinigartam, uttered, issue forth (as speech); मातृकम् mátṛikam, mother (of words), the alphabet; एव eva, verily ; आहुः áhuḥ, (they) call ; न na, not ; पश्यन् paśyan, seeing, who sees ; मृत्युं mṛityum, death ; पश्यति paśyati, sees ; न na, nor; रोगं rogaṁ, disease ; न na, not ; उत uta, even ; दुःखतां duḥkhatám, misery ; सर्वं sarvam, all (objectively, not as affecting him subjectively) ; हि hi, because ; पश्यन् paśyan, seeing ; पश्यति paśyati, sees ; सर्वम् sarvam, all ; आप्नोति âpnoti, obtains, becomes ; सर्वशः sarvaśaḥ, everywhere ; चाक्षुषः chákṣuṣaḥ, the person in the eye, he who dwells in the eye ; स्वप्नचारी svapnachárî, he who wanders in dreams ; he who walks as in sleep ; च cha, and ; सुप्तः suptaḥ, he who is sound asleep ; he who enjoys sound sleep ; सुप्तात suptát, above the sleeper ; परः paraḥ, he who is above ; च cha, and ; यः yaḥ, who ; भेदाः bhedáḥ, conditions ; च cha, and ; अस्य asya, of this (soul or self) ; चत्वारः chatváraḥ, four ; तेभ्यः tebhyaḥ, than all ; तुर्यं turyám, fourth ; महत्तरं mahattaram, greater, the greatest of all ; त्रिषु triṣu, in the three ; एकपात् ekapât, one-footed, with one foot ; चरेत charet, moves, walks ; ब्रह्म brahma, Brahman ; त्रिपात tripât, three-footed ; चरति charati, moves, walks ; च cha, and ; उत्तरे uttare, in the last ; सत्यानृतोपभोगार्थः satyánṛitapabhogárthaḥ, by reason of the experience the false and the true, both the true (in the fourth condition) and the untrue (in the true conditions) may have their desert; द्वैतीभावः dvaitîbhávaḥ, possessed of duality,

the fire ; आदित्ये âditye, in the sun; प्राणे práṇe, in the Prâṇa, in the breath; एतत् etat, this , वाव vâva, indeed, verily ; तत्स्वरूपं tatsvarûpam, the nature of it, the essential nature ; नभसः nabhasaḥ, of the ether ; अन्तर्भूतस्य antar-bhûtasya, of that which is within the heart; खे khe, in the ether; यत् yat, that: ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरम् akṣaram, syllable ; अनेन anena, by it (by the syllable Om) ; एव eva, this ; तत् tat, that (light or splendour ; उद्बुद्ध्यति udbudhyati, starts, germinates ; उद्यति udayati, rises, shoots upward ; उच्छ्वसति uchchhvasati, breathes forth, expands; अजस्रं ajasram, forever, continously ; ब्रह्मधीयालम्बं brahmadhîyâlambam, the means of the worship and knowledge of Brahman, the vehicle of the worship of Brahman ; वा vá, or , अत्र atra, here ; एव eva, this ; एतत् etat, that, it ; समीरणे samiraṇe, when there is breathing, in the air within the belly ; प्रकाशप्रक्षेपकौष्ण्यस्थानीयम् prakâśaprakṣepakauṣṇyastháníyam, rising in the place where the digestive fire conceals itself ; taking the place of the internal heat, free from all brightness ; धूमस्य dhûmasya, of smoke ; इव iva, like ; समीरणे samíraṇe, when the wind blows ; नभसि nabhasi, in the air ; प्रशाखया praśákhayâ, in one column ; एव eva, this ; उत्क्रम्य utkramya, rising upward or to the sky ; स्कन्धात्स्कन्धम् skandhátskandham, bough after bough ; अनुसरति anusarati, follows, climbs ; अप्सु apsu, into water ; प्रक्षेपकः prakṣepakaḥ, throwing ; लवणस्य lavaṇasya, of salt ; इव iva, as, like ; घृतस्य ghṛtasya, of ghee, in the ghee ; च cha, and , औष्ण्यं auṣṇyam, heat ; इव like, as ; अभिध्यातुः abhidhyâtuḥ, of a master-magician ; विस्तृतिः vistṛtiḥ, the dissolving view, the illusive work ; इव iva, like, as ; इव iva, as, like ; एतत् etat, thus ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udâharanti, (they) quote, (the sages) delare ; अथ atha, now, then ; कस्मात् kasmát, why, how ; उच्यते uchyate, is called ; वैद्युतः vaidyutaḥ, lightning ; यस्मात् yasmát, because, since ; उच्चारितमात्रः uchchâritamâtraḥ, as soon as it comes forth (as Om), in the moment when it is uttered (as Om) ; एव eva, verily ; सर्वं sarvam, whole ; शरीरं śarîram, body, incorporated being ; विद्योतयति vidyotayati, lights up, enlightens ; तस्मात् tasmát, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, that ; उपासीत upásíta, let (a man) worship or adore ; अपरिमितं aparimitam, boundless, infinite ; तेजः tejaḥ, light, splendour (of Brahman) ; पुरुषः puruṣaḥ, the being, the man ; चाक्षुषः châkṣuṣaḥ, in the eye ; यः yaḥ, who ; अयं ayam, he ; दक्षिणे dakṣiṇe, in the right ; अक्षिणि akṣiṇi, in the eye, in the organ ; अवस्थितः avasthitaḥ, abides; इन्द्रः indraḥ, Indra ; अयम् ayam, he ; अस्य asya, his ; जाया jáyá, wife ; इयं iyam, it, this ; सव्ये savye, in the left ; च cha, and ; अक्षिणि akṣiṇi, in the eye ; अवस्थिता avasthitâ, abides ; समागमः samágamaḥ, union ; तयोः tayoḥ, their, of these two ; एव eva, verily ; हृदयान्तर्गते hṛidayâutargate, within the

heart ; सुषौ suṣau, in the cavity ; तेजः tejaḥ, vigour and life, life-food ; तत् tat, that ; लोहितस्य lohitasya, of blood ; अत्र atra, here ; पिण्डः piṇḍaḥ, a ball, a lamp ; एव eva, indeed ; उभयोः ubhayoḥ, of both ; तयोः tayoḥ, of the two ; हृदयात् hṛidayât, from the heart ; आयती âyatî, so far ; तावत् távat, as far ; चक्षुषि chakṣuṣi, in the eye ; अस्मिन् asmin, in that ; प्रतिष्ठिता pratiṣṭhitâ, is fixed ; सारणी sâraṇî, a channel ; सा sâ, this ; तयोः tayoḥ, of them (the two) ; नाडी nâḍî, artery ; द्वयोः dvayoḥ, of both ; एका eká, one, being one ; द्विधा dvidhâ, divided into two ; सती satí, being ; मनः manaḥ, mind ; कायाग्निम् káyágnîm, the fire of the body ; आहन्ति âhanti, excites, stir up ; सः saḥ, that (fire) ; प्रेरयति prerayati, stirs, sends forth ; मारुतं márutam, the wind, the breath ; मारुतः mârutaḥ, the breath, the wind ; तु tu, and ; उरसि urasi, in the breast, in the chest ; चरन् charan, moving, passing ; मन्द्रं mandram, low ; जनयति janayati, produces ; स्वरं svaram, a sound ; खजाग्नियोगात् khajágniyogát, by the touch of the churning stick of the fire ; हृदि hṛidi, in the heart ; सम्प्रयुक्तम् samprayuktam, brought forth, set in notion ; अणोः aṇoḥ, than the least ; हि hi, because ; अणुः aṇuḥ, less, minim ; द्विरणुः dviraṇuḥ, a double minim, doubled ; कण्ठदेशे kanṭhadeśe, in the throat ; जिह्वाग्रदेशे jihvágradeśe, on the tip of the tongue ; त्र्यणुकं tryaṇukam, threefold, a treble minim ; विद्धि viddhi, know ; विनिर्गतं vinigartam, uttered, issue forth (as speech); मातृकम् mátṛikam, mother (of words), the alphabet; एव eva, verily ; आहुः áhuḥ, (they) call ; न na, not ; पश्यन् paśyan, seeing, who sees ; मृत्युं mrityum, death ; पश्यति paśyati, sees ; न na, nor; रोगं rogam, disease ; न na, not ; उत uta, even ; दुःखतां duḥkhatám, misery ; सर्वं sarvam, all (objectively, not as affecting him subjectively) ; हि hi, because ; पश्यन् paśyan, seeing ; पश्यति paśyati, sees ; सर्वम् sarvam, all ; आप्नोति âpnoti, obtains, becomes ; सर्वशः sarvaśaḥ, everywhere ; चाक्षुषः chákṣuṣaḥ, the person in the eye, he who dwells in the eye ; स्वप्नचारी svapnachárî, he who wanders in dreams ; he who walks as in sleep ; च cha, and ; सुप्तः suptaḥ, he who is sound asleep ; he who enjoys sound sleep ; सुप्तात् supṭát, above the sleeper ; परः paraḥ, he who is above ; च cha, and ; यः yaḥ, who ; भेदाः bhedáḥ, conditions ; च cha, and ; अस्य asya, of this (soul or self) ; चत्वारः chatváraḥ, four ; तेभ्यः tebhyaḥ, than all ; तुर्यं turyám, fourth ; महत्तरं mahattaram, greater, the greatest of all ; त्रिषु triṣu, in the three ; एकपात् ekapât, one-footed, with one foot ; चरेत् charet, moves, walks ; ब्रह्म brahma, Brahman ; त्रिपात् tripât, three-footed ; चरति charati, moves, walks ; च cha, and ; उत्तरे uttare, in the last ; सत्यानृतोपभोगार्थः satyánṛitapabhogárthaḥ, by reason of the experience the false and the true, both the true (in the fourth condition) and the untrue (in the true conditions) may have their desert; द्वैतीभावः dvaitîbhávaḥ, possessed of duality,

the fire ; आदित्ये âditye, in the sun; प्राणे práṇe, in the Prâṇa, in the breath; एतत् etat, this , वाव vâva, indeed, verily ; तत्स्वरूपं tatsvarûpam, the nature of it, the essential nature ; नभसः nabhasaḥ, of the ether ; अन्तर्भूतस्य antarbhûtasya, of that which is within the heart; खे khe, in the ether; यत् yat, that: ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरम् akṣaram, syllable ; अनेन anena, by it (by the syllable Om) ; एव eva, this ; तत् tat, that (light or splendour ; उद्बुद्ध्यति udbudhyati, starts, germinates ; उदयति udayati, rises, shoots upward ; उच्छ्वसति uchchhvasati, breathes forth, expands ; अजस्रं ajasram, forever, continously ; ब्रह्मधीयालम्बं brahmadhîyâlambam, the means of the worship and knowledge of Brahman, the vehicle of the worship of Brahman ; वा vá, or , अत्र atra, here ; एव eva, this ; एतत् etat, that, it ; समीरणे samiraṇe, when there is breathing, in the air within the belly ; प्रकाशप्रक्षेपकौष्ण्यस्थानीयम् prakâśaprakṣepakauṣṇyasthániyam, rising in the place where the digestive fire conceals itself ; taking the place of the internal heat, free from all brightness ; धूमस्य dhûmasya, of smoke ; इव iva, like ; समीरणे samíraṇe, when the wind blows ; नभसि nabhasi, in the air ; प्रशाखया praśákhayâ, in one column ; एव eva, this ; उत्क्रम्य utkramya, rising upward or to the sky ; स्कन्धात्स्कन्धम् skandhátskandham, bough after bough ; अनुसरति anusarati, follows, climbs ; अप्सु apsu, into water ; प्रक्षेपकः prakṣepakaḥ, throwing ; लवणस्य lavaṇasya, of salt ; इव iva, as, like ; घृतस्य ghṛtasya, of ghee, in the ghee ; च cha, and . औष्ण्यं auṣṇyam, heat ; इव like, as ; अभिध्यातुः abhidhyâtuḥ, of a master-magician ; विस्तृतिः vistṛtiḥ, the dissolving view, the illusive work ; इव iva, like, as ; इव iva, as, like ; एतत् etat, thus ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udâharanti, (they) quote, (the sages) delare ; अथ atha, now, then ; कस्मात् kasmát, why, how ; उच्यते uchyate, is called ; वैद्युतः vaidyutaḥ, lightning ; यस्मात् yasmát, because, since ; उच्चारितमात्रः uchchâritamâtraḥ, as soon as it comes forth (as Om), in the moment when it is uttered (as Om) ; एव eva, verily ; सर्वं sarvam, whole ; शरीरं śarîram, body, incorporated being ; विद्योतयति vidyotayati, lights up, enlightens ; तस्मात् tasmát, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, that ; उपासीत upásíta, let (a man) worship or adore ; अपरिमितं aparimitam, boundless, infinite ; तेजः tejaḥ, light, splendour (of Brahman) ; पुरुषः puruṣaḥ, the being, the man ; चाक्षुषः châkṣuṣaḥ, in the eye ; यः yaḥ, who ; अयं ayam, he ; दक्षिणे dakṣiṇe, in the right ; अक्षिणि akṣiṇi, in the eye, in the organ ; अवस्थितः avasthitaḥ, abides; इन्द्रः indraḥ, Indra ; अयम् ayam, he ; अस्य asya, his ; जाया jáyá, wife ; इयं iyam, it, this ; सव्ये savye, in the left ; च cha, and ; अक्षिणि akṣiṇi, in the eye ; अवस्थिता avasthitâ, abides ; समागमः samágamaḥ, union ; तयोः tayoḥ, their, of these two ; एव eva, verily ; हृदयान्तर्गते hṛidayâutargate, within the

heart ; सुषौ suṣau, in the cavity ; तेजः tejaḥ, vigour and life, life-food ; तत tat, that ; लोहितस्य lohitasya, of blood ; अत्र atra, here ; पिण्डः pindaḥ, a ball, a lamp ; एव eva, indeed ; उभयोः ubhayoḥ, of both ; तयोः tayoḥ, of the two ; हृदयात hṛidayât, from the heart ; आयती âyatî, so far ; तावत् távat, as far ; चक्षुषि chakṣuṣi, in the eye ; अस्मिन् asmin, in that ; प्रतिष्ठिता pratiṣthitâ, is fixed ; सारणी sâraṇî, a channel ; सा sâ, this ; तयोः tayoḥ, of them (the two) ; नाडी nâḍî, artery ; द्वयोः dvayoḥ, of both ; एका eká, one, being one ; द्विधा dvidhâ, divided into two ; सती satí, being ; मनः manaḥ, mind ; कायाग्निम् káyágnim, the fire of the body ; आहन्ति âhanti, excites, stir up ; सः saḥ, that (fire) ; प्रेरयति prerayati, stirs, sends forth ; मारुतं márutam, the wind, the breath ; मारुतः mârutaḥ, the breath, the wind ; तु tu, and ; उरसि urasi, in the breast, in the chest ; चरन् charan, moving, passing ; मन्द्रं mandram, low ; जनयति janayati, produces ; स्वरं svaram, a sound ; खजाग्नियोगात khajágniyogát, by the touch of the churning stick of the fire ; हृदि hṛidi, in the heart ; सम्प्रयुक्तम् samprayuktam, brought forth, set in notion ; अणोः aṇoḥ, than the least ; हि hi, because ; अणुः aṇuḥ, less, minim ; द्विरणु dviraṇuḥ, a double minim, doubled ; कण्ठदेशे kanṭhadeśe, in the throat ; जिह्वाग्रदेशे jihvágradeśe, on the tip of the tongue ; त्र्यणुकं tryaṇukam, threefold, a treble minim ; विद्धि viddhi, know ; विनिगर्तं vinigartam, uttered, issue forth (as speech); मातृकम् mátṛikam, mother (of words), the alphabet; एव eva, verily ; आहुः áhuḥ, (they) call ; न na, not ; पश्यन् paśyan, seeing, who sees ; मृत्युं mṛityum, death ; पश्यति paśyati, sees ; न na, nor; रोगं rogam, disease ; न na, not ; उत uta, even ; दुःखतां duḥkhatám, misery ; सर्वं sarvam, all (objectively, not as affecting him subjectively) ; हि hi, because ; पश्यन् paśyan, seeing ; पश्यति paśyati, sees ; सर्वम् sarvam, all ; आप्नोति âpnoti, obtains, becomes ; सर्वशः sarvaśaḥ, everywhere ; चाक्षुषः chákṣuṣaḥ, the person in the eye, he who dwells in the eye ; स्वप्नचारी svapnachárî, he who wanders in dreams ; he who walks as in sleep ; च cha, and ; सुप्तः suptaḥ, he who is sound asleep ; he who enjoys sound sleep ; सुप्तात suptát, above the sleeper ; परः paraḥ, he who is above ; च cha, and ; यः yaḥ, who ; भेदाः bhedáḥ, conditions ; च cha, and ; अस्य asya, of this (soul or self) ; चत्वारः chatváraḥ, four ; तेभ्यः tebhyaḥ, than all ; तुर्यं turyám, fourth ; महत्तरं mahattaram, greater, the greatest of all ; त्रिषु triṣu, in the three ; एकपात् ekapât, one-footed, with one foot ; चरेत charet, moves, walks ; ब्रह्म brahma, Brahman ; त्रिपात tripât, three-footed ; चरति charati, moves, walks ; च cha, and ; उत्तरे uttare, in the last ; सत्यानृतोपभोगार्थः satyánṛitapabhogárthaḥ, by reason of the experience the false and the true, both the true (in the fourth condition) and the untrue (in the true conditions) may have their desert; द्वैतीभावः dvaitîbhávaḥ, possessed of duality,

becoming two ; महात्मनः mahâtmanaḥ, of the great soul or self ; इति iti, thus ; द्वैतीभावः dvaitîbhávaḥ, possessed of duality, becoming two ; महात्मनः mahátmanaḥ, of the great soul, of the great self ; इति iti, thus.

TRANSLATION XI.

It is verily the essence of it (Veda) that the supreme splendour which is in the ether inside the heart is said to be threefold in the fire, in the sun and in the breath. It is verily, its essence which is in the ether inside the heart, namely, the letter 'Om'. By it, it starts, rises and breathes forth constantly. It is an object of worship for a devotee of Brahma here. In its breathing, there take place light, throwing out (of foul air) and heat just as in the coming out of smoke in the sky after striking against a branch (of a tree) it goes from one trunk to another. It is like the throwing of salt in the water, heating of ghee or like the imaginary creation of a visionary. It is cited as an example; why is it called electric ? because on its mere pronunciation, it illuminates (electrifies) the whole body. One should, therefore, worship the infinite splendour with 'Om'.

1. The ocular being who resides in the right eye is Indra and his wife is in the left eye.

2. Their union is in the cavity of the heart. The result of these two is the collection of blood, (which is) the vitality.

3. There is a big blood vessel called 'Sariṇi' going from the heart to the eye ; it is there one artery divided into two.

4. The mind kindles the bodily heat, it propels air ; the air moving in the cardiac region produces low sound.

5. When it (air) is produced by friction with the churning stick in the cardiac region (chest) it is minutest of the minute (monad); it becomes double (dyad) in the region of the throat; know it treble (triad) in the region of the tip of the tongue ; when it comes out, it is called 'letter'.

6. Seeing it, he does not see death, disease or sorrow. Seeing it, he sees all and obtains all everywhere.

7. The being awake, in dream, in sleep, and above sleep is of four kinds ; the fourth is the best.

8. Brahma moves with one foot in the first three and moves with three feet in the last. The dual nature of the supreme soul, the dual nature of the supreme soul, is with a view to enjoy truth and falsehood.

Commentary.

The concluding Anuvâka lays stress upon the worship of Om which is a significant word or letter representing Brahma in the heart, sun and fire. See yoga. I. 27. The Anuvâka explains the production of voice. When the wind strikes against the larynx, the voice is produced with the help of the true vocal cord (plicæ vocales).

"The fundamental tones of the voice are produced by the current of the expired air causing the vibration cf the vocal cords (plicæ vocales), two elastic bands contained in a cartilaginous box placed at the top of the windpipe or trachea. This box is called the larynx. The sounds produced here are modified by other parts such as the tongue, teeth and lips.........'' Halliburton's physiology 14th edition ; p. 803.

In verse 3, 'Sarani' is a blood vessel which is called Suṣumná' elsewhere. It is the ascending aorta.

In verse 4, the phenomenon of human voice is explained ; it is the nervous centre from which a desire to speak proceeds ; it propels the air which moves in the thoracic region. It strikes the larynx which is called the churning stick in the text ; the sound thus produced assumes various forms while passing through the throat and tongue.

The other verses show the sameness of the 'self' in the waking, dreaming and sleep. The duality of self is not real but it is only with a view to enjoy the fruits of the actions of the previous births. The individual soul reaps the fruit while the Supreme soul is above this and he is only a witness. See Manḍuka Upaniṣat iii. 1. 1. The repetition of the words in the text indicates the end of the chapter.

END OF PRAPÂTHAKA VII.

becoming two ; महात्मनः mahâtmanah, of the great soul or self ; इति iti, thus ; द्वैतीभावः dvaitîbhávah, possessed of duality, becoming two ; महात्मनः mahátmanah, of the great soul, of the great self ; इति iti, thus.

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In verse 4, the phenomenon of human voice is explained ; it is the nervous centre from which a desire to speak proceeds ; it propels the air which moves in the thoracic region. It strikes the larynx which is called the churning stick in the text ; the sound thus produced assumes various forms while passing through the throat and tongue.

The other verses show the sameness of the 'self' in the waking, dreaming and sleep. The duality of self is not real but it is only with a view to enjoy the fruits of the actions of the previous births. The individual soul reaps the fruit while the Supreme soul is above this and he is only a witness. See Maṇḍuka Upaniṣat iii. 1. 1. The repetition of the words in the text indicates the end of the chapter.

END OF PRAPÂTHAKA VII.